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THE PUSHTO MANUAL

COMPRISING

A CONCISE GRAMMAR; EXERCISES AND DIALOGUES;
FAMILIAR PHRASES, PROVERBS, AND VOCABULARY

BY

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Second Impression

In the same manner the Western Afghāns, or Bar Pushtānab, invariably give پس the softer sound of *shēy*, and use چ in the place of ک. The Ghazis and some other tribes substitute ج for خ; and there are a few other minor local peculiarities of pronunciation which appear difficult at first, but a little practice makes these familiar to the speaker.

THE VOWELS.

There are three short vowels in Pushto: *a*, as in *America*; *i* as in *pin*; and *u* as in *put*. When followed by the letters 'alif,' 'yey,' and 'wāo,' respectively, they become long, viz., 'ā' as in *far*, 'ī' as in *police*, and 'ū' as in *rule*. When a short is followed by the letters 'yey' or 'wāo,' a diphthong is produced, making 'ay,' or 'ai,' as in *aisle*, and 'au,' like 'ou' in *sound*. A peculiar sound, shorter than short *a*, is in this book represented by *æ* diphthong.

It must be borne in mind that *all* letters must be sounded in Pushto; thus *khwāri*, 'humility'; *khwāshey*, 'a wife's mother'. Words of this formation drop the sound of *w* in Persian; but this is not the case in Pushto.

THE PARTS OF SPEECH.

THE ARTICLE.

The Pushto language contains no article. The article is supposed to be inherent in the noun, or is expressed by

say *man shah* 'my father was king' this year he died. This in the 'old' *shah*, or 'Pushto' that we hear about. Words are common in *khug wuli sag mar shah*. 'really; "my dog" ed in the language, the is a hog: the dog

the indefinite numeral *yow*, or the demonstrative pronouns.

THE NOUN.

Nouns in Pushto are of two kinds, primitive and derivative; the former proceeds from no other word in the language, as *Halak*, 'a boy'; *Jina'i*, 'a girl'; the latter spring from other nouns, or from verbs, as *Tiāra'h*, 'blackness'; *Rarnā*, 'brightness.'

Nouns are of two numbers, singular and plural; and of two genders, masculine and feminine.

There are seven cases:—the nominative, the genitive, the dative, the accusative, the vocative, the ablative, and the agent or instrumental case.

The cases are formed by the addition of particles to the noun in an inflected state.

The Genitive is formed by prefixing *da* (sometimes *lah*) to the noun, as *da dunyā*, 'of the world.'

The Dative is formed by the addition of either *tah*, *lah*, or *lah*; as *sarī tah*, *sarī lah*, or *sarī-lah*, 'to a man.' Sometimes the particle *tah*, assumes the form *watah*, or *wa watah*, of which the *wa* may precede the noun; thus, *wa sarī tah*, or *wa sarī watah*, 'to a man.' There is also a form of the dative, in which the particles are omitted, as '*Umar ās ān Zaid wān*, 'Umar strikes Zaid's horse.'

The Accusative remains the same as the nominative, or assumes the dative form just given.

The Vocative is formed by prefixing the particles *ā*, *ā*, or *wo*; but these are sometimes dispensed with.

The Ablative case is formed by prefixing *lah* to the noun, to which *tah* may also be affixed; thus, *lah sarī*, or *lah sarī nah*, 'from a man.' Nouns ending in a consonant reject the affixed *nah*, in the singular, and replace it by short *a* or *ah*, as *makh*, 'hi', *lah makh*, or *lah makhah*, 'from the face.' The particles *tar*

dar, or *di* are occasionally used to form this case, the last generally having the noun followed by *nah*. Under this case may be included a Locative, with the sense of 'in,' 'on,' 'with,' 'through,' 'by means of.' It is formed by prefixing 'pah' or 'pa' to the noun; also by *pah* before the noun, and 'kšhey' or 'kšhi' after it.

All the preceding particles remain unaffected by either number or gender.

The Agent or Instrumental case is simply the inflected form of the noun; and it is used before transitive verbs, in all past tenses of the active voice.

Gender.

There are two genders in Pushto, the masculine and the feminine; and they affect the terminations of nouns, adjectives, and verbs.

The genders of many nouns can be distinguished by attention to the different powers of the letters *hey* and *ey*, in which a great number of them terminate.

The letter *h* at the end of a word may be either perceptible, as in *weshtah*, 'hair,' or, imperceptible, as in *shaduh*, 'a woman.' The former are all masculine, the latter are all feminine.

Words ending in *-aey* (as *saraey*, 'a man') are masculine; those ending in *-ai* (as *jina'i*, 'a girl') are feminine. Many feminine nouns (especially Persian derivatives) exist of the forms *airtsi*, 'trouble,' i.e. they end in long 'i,' without the preceding short *a*, and foreign words ending in long 'i' which have crept into Pushto may be masculine or feminine according to the custom of the language when derived. Thus *hab*, 'an elephant,' is masculine, and *dā'i*, 'a nurse,' is feminine.

Nouns ending in silent *e* are all masculine; as, *dzo'e*, 'a son,' *so'e*, 'a son.'

Some nouns derive their gender from their meaning, and not from their form; as, plār, 'a father,' mor, 'a mother,' w'ror, 'a brother,' khor, 'a sister.'

Feminine nouns can be formed from masculines by the addition of the imperceptible *h*, as, ūsh, 'a male camel,' ūsha'h, 'a female camel'; and by changing the masculine termination *ae*y into *a'i*, as murghumaey, 'a male kid,' murghuma'i, 'a female kid.' Words of the form melmah, 'a male guest,' insert an *n* to prevent hiatus; thus, melmana'h, 'a female guest.'

Declension.

Puśhto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural.

1st Declension.—Nouns which take 'i' or 'ī' in the oblique cases singular and nominative plural; and 'o' or 'u'* in the oblique cases plural.

The first variety comprises masculine nouns ending in *ae*y, and adds short *a* in the vocative singular; thus:—

Sing.

N. saraey, 'a man.'

G. da sarī, 'of a man.'

D. { sarī tah, larah, or lah

wa sarī tah, larah or lah } 'to a man.'

wa sarī watah, &c.

Ac. saraey, 'a man,' 'to a man.'

V. ai saraeya, wo saraeya, 'O man.'

Ab. lah sarī, or lah sarī nah, 'from a man.'

Ag. sarī, 'by a man.'

* Afghāns, in writing, commonly write the short vowel *u* instead of the letter *o*; therefore this *u* may be pronounced as though *o* were written.

Plur.

- N. sarī, 'men.'
 G. da sarō, 'of men.'
 D. { sarō tah, lah, *or* lah
wa sarō tah, lah, *or* lah } 'to men.'
wa sarā watah, &c.
 Ac. sarī, 'men,' 'to men.'
 V. ai sarō, wo sarō, *or* sarō, 'O men!'
 Ab. lah sarō, *or* lah sarō nah, 'from men.'
 Ag. sarō, 'by men.'

In some instances the final letter of the plural form may be retained in the oblique plural, as sarō tah, &c., 'to men.'

The second variety comprises feminine, and generally inanimate, nouns which take short *i* (occasionally *ey*) in the inflected cases, vocative included; thus:—

Sing.

- N. lār, 'a road.'
 G. da lārī, 'of a road.'
 D. lārī tah, &c., 'to a road.'
 Ac. lārī, 'a road,' 'to a road.'
 V. ai, *or* wo lārī, 'O road!'
 Ab. lah lārī, *or* lah lārī nah, 'from a road.'
 Ag. lārī, 'by a road.'

Plur.

- N. lārī, 'roads.'
 G. da lārī, 'of roads.'
 D. lārī tah, &c., 'to roads.'
 Ac. lārī, 'roads,' 'to roads.'
 V. ai, *or* wo lārī, 'O roads!'
 Ab. lah lārī, *or* lah lārī nah, 'from roads.'
 Ag. lārī, 'by roads.'

2nd Declension.—Masculine nouns which do not inflect in the singular oblique cases. They take short *a* in the vocative, and add two or more letters to form the plural, nominative, and often shorten a long vowel in the base.

The first variety takes 'ūna' or 'ūnah' in the nominative plural: thus:—

plār, 'a father.'

<i>Sing.</i>	<i>Plur.</i>
N. plār.	plārūna or plārūnah.
G. da plār.	da plārūno.
V. ai or wo plāra.	ai or wo plārūno.
Ag. plār.	plārūno.

The second variety, which are all masculine, inserts 'ān' before the final vowel in the plural; thus:—

melmah, 'a guest.'

<i>Sing.</i>	<i>Plur.</i>
N. melmah.	melmānah.
G. da melmah.	da melmāno.
V. ai melmah.	ai melmāno.
Ag. melmah.	melmāno.

The word āh, 'a sigh,' which is feminine amongst some tribes, takes the above masculine form of the plural.

3rd Declension.—Feminine nouns ending in imperceptible *h*, which becomes *ey* in the inflected form, as shown below.

śhadza'h, 'a woman.'

<i>Sing.</i>	<i>Plur.</i>
N. śhadza'h.	śhadzey.
G. da śhadzey.	da śhadzo.
V. ai śhadzey.	ai śhadzo.
Ag. śhadzey.	śhadzo.

* In the following declensions only those cases will be given which illustrate the changes of form.

Certain nouns of this declension, which, however, are generally Persian derivatives, of the form *mirtsi*, 'distress,' *dushmāni*, 'enmity,' are inflected thus:—

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>mirtsi</i> .	<i>mirtsa'i</i>
G.	<i>da mirtsa'i</i> .	<i>da mirtsio</i> .
V.	<i>ai mirtsa'i</i> .	<i>ai mirtsio</i> .
Ag.	<i>mirtsa'i</i> .	<i>mirtsio</i> .

44. *Declension*.—Nouns generally masculine and of two varieties. The first take the peculiar vowel sound shorter than short *a* referred to at page 4, and represented here by *ā*, in the oblique singular and nominative plural.

The first variety merely adds *ā*, and sometimes *ah*, thus:—

ghāl, 'a thief.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>ghāl</i> .	<i>gh'ālā or gh'ālāh</i> .
G.	<i>da gh'ālā</i> .	<i>da gh'ālō</i> .
V.	<i>ai gh'ālā</i> .	<i>ai gh'ālō</i> .
Ag.	<i>gh'ālā</i> .	<i>gh'ālō</i> .

The second variety consists of such nouns as *n'mūndz*, 'prayer,' *yān*, 'custom,' *kajr*, 'a hyena,' and *shikurn*, 'a porcupine'; and changes the 'ū' or 'u' of the base into 'ā' and affixes short 'ā' or 'ah,' as in the first variety; thus:—

n'mūndz, 'prayer.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>n'mūndz</i> .	<i>n'māndza or n'māndzah</i> .
G.	<i>da n'mūndza</i> .	<i>da n'māndzo</i> .
V.	<i>ai n'mūndza</i> .	<i>ai n'māndzo</i> .
Ag.	<i>n'mūndza</i> .	<i>n'māndzo</i> .

5th *Declension*.—The nouns of this declension, which contain many Celtic words, are not subject to inflection, except in the vocative singular. In this case masculine take *a* or *ā* 'mining' *i* or *ey*.

The first variety adds 'ān' in the plural; thus:—

ūśh, 'a camel.'

<i>Sing.</i>	<i>Plur.</i>
N. ūśh.	ūśhān.
G. da ūśh.	da ūśhāno.
V. ai ūśha.	ai ūśhāno.
Ag. ūśh.	ūśhāno.

The second variety adds 'gān' in the plural; thus:—

mandārno, 'a churning stick.'

<i>Sing.</i>	<i>Plur.</i>
N. mandārno.	mandārnogān.
G. da mandārno.	mandārnogāno.
V. ai mandārno.	ai mandārnogāno.
Ag. mandārno.	mandārnogāno.

The third variety adds 'yān' in the plural; thus:—
mullā, 'a priest.'

<i>Sing.</i>	<i>Plur.</i>
N. mullā.	mullāyān.
G. da mullā.	da mullāyāno.
V. ai mullā.	ai mullāyāno.
Ag. mullā.	mullāyāno.

The fourth variety comprises nouns of consanguinity and is somewhat irregular; thus:—

mor, 'a mother.'

<i>Sing.</i>	<i>Plur.</i>
N. mor.	mendi. or mendei.
G. da mor.	da mendo.
V. ai mori.	ai mendo.
Ag. mor.	m

dz'o'e, 'a son.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<u>dz'o'e</u> .	<u>dz'aman</u> .
G.	da <u>dz'o'e</u> .	da <u>dz'āmano</u> .
V.	ai <u>dz'o'ea</u> .	ai <u>dz'āmano</u> .
Ag.	<u>dz'o'e</u> .	<u>dz'āmano</u> .

The fifth variety comprises nouns denoting sounds, the whole of which take 'hūr' in the plural; thus:—

heng, 'a groan.'

	<i>Sing.</i>	<i>Plur.</i>
N.	heng.	hengahār.
G.	da heng.	da hengahāro.
V.	ai henga.	ai hengahāro.
Ag.	heng.	hengahāro.

5th Declension.—Nouns which remain unchanged, except in the oblique plural.

The first variety comprises masculines terminating in perceptible *h*, such as wāshah, 'grass,' which, in the genitive plural, becomes da wāsho, 'grasses.' The second variety consists of feminines ending in long 'ā,' such as ghwā, 'a cow,' the genitive plural of which is da ghwāwo, 'of cows.' A third variety comprises feminines ending in long 'i,' preceded by short 'a' (*hamza'h*), such as jina'i, 'a girl,' the genitive plural of which is da jino, 'of girls.' The fourth variety ends in short 'a' or 'ah,' like bārna, or bārnah, 'an eyelash,' which, in the genitive plural, becomes da bārno, 'of eyelashes.' The fifth variety embraces all nouns terminating in any other consonants than those already mentioned; and they shorten their last vowel to *æ* in the plural, thus, skhwandar, 'a steer,' becomes, skhwandær, 'steers,' da skhwandæro, 'of steers,' &c. The remaining cases of the plural throughout this declension follow the model of the genitive; the singular, as said before, is unchangeable.

7th Declension.—Masculine nouns, which add short ‘a’ in the oblique singular, and ‘ūna’ or ‘ūnah’ in the nominative plural. They shorten a vowel in the base; thus:—

ghar, ‘a mountain.’

	<i>Sing.</i>	<i>Plur.</i>
N.	ghar.	gh'rūna or gh'rūnah.
G.	da gh'ra.	da gh'rūno.
V.	ai gh'ra.	ai gh'iūno.
Ag.	gh'ra.	gh'rūno.

8th Declension.—Nouns ending in ‘ī,’ which undergo no change in the singular, but which take ‘aī’ in the nominative plural; thus:—

siz-nī, ‘a swaddling-band.’

	<i>Sing.</i>	<i>Plur.</i>
N.	siz-nī.	siz-na'ī.
G.	da siz-nī, &c.	da siz-no, &c.

A few feminines in this declension are inflected as follows:—

kuchūti, ‘a puny female child.’

	<i>Sing.</i>	<i>Plur.</i>
N.	kuchūti.	kuchūti.
G.	da kuchūti, &c.	da kuchūti, &c.

9th Declension.—Nouns which undergo no change of inflection whatever; thus:—

wī-ār, ‘jealousy.’

	<i>Sing.</i>	<i>Plur.</i>
N.	wī-ār, ‘jealousy.’	wī-ār, ‘jealousies.’
G.	da wī-ār, ‘of jealousy.’	da wī-ār, ‘of jealousies.’
V.	ai wī-ār, ‘O jealousy.’	ai wī-ār, ‘O jealousies.’
Ag.	wī-ār, ‘by jealousy.’	wī-ār, ‘by jealousies.’

THE ADJECTIVE.

Adjectives should, in all cases, precede their nouns; they assume the same terminations in gender, number, and case, as the nouns they qualify.

The nominative, oblique, vocative, and plural forms are those which exhibit the changes of adjectives as of nouns; thus, *mashar*, 'elder'; *mashar w'ror*, 'an elder brother'; *da mashar w'ror*, 'of an elder brother'; *ai mashara w'rona*, 'O elder brother!'; *mashar w'rūrna*, 'elder brothers'; *da masharo w'rūrno*, 'of elder brothers'; *ai masharo w'rūrno*, 'O elder brothers!'

Before feminine nouns adjectives take the imperceptible *h*, and then follow the rule of the 3rd declension of nouns; thus, *lo-e-a'h jæl*, 'a grown-up girl'; *da lo-e-ey jæley*, 'of a grown-up girl'; *lo-e-ey jæley*, 'grown up girls'; *da lo-eo jælo*, 'of grown-up girls,' &c.

Sometimes a noun is used instead of an adjective to qualify another noun; as *kārnaey z'rah*, 'a hard (stone) heart.' In this case both nouns follow the usual inflection according to their terminations; thus, *da kārni z'rah*, 'of a hard heart' (see Declensions 1 and 2).

Adjectives containing 'o' change that letter to 'ā' in the singular oblique and nominative plural, and affix perceptible *h* to the end of the word; thus, *soy*, 'cold,' makes *dā sārāh* in the genitive singular, *sārāh* in the nominative plural, and *dā sāro* in the plural oblique. In the feminine the *o* is changed to short *a*, and imperceptible *h* is added to the word; thus, *sarā'h*, nominative; *dā saroy*, genitive; and *saroy*, nominative plural; but the feminine oblique plural is the same as the masculine.

There are a number of adjectives, principally active and past participles, which in the masculine terminate in *ay* (Declension), whose feminines take 'i' or 'ey'; thus, *yūnkay*, 'a speaker,' *wa-yūnkī* or *wa-yūnkey*, 'feminine.'

The ordinal numbers are declinable, and subject to the same changes by inflection as other adjectives.

Comparison of Adjectives.—The positive is made comparative by the particles *tar*, *lah*, *lah nah*, &c., used with the object to which comparison is made; thus, 'bad *spuk garnah tar barna'h*' (*lit.* 'evil light consider than a feather'), 'consider evil lighter than a feather.' A mere repetition of the positive is commonly used in forming the comparative; thus, *pūch pūch wā-yī*, 'he talks great nonsense.'

In forming the superlative, such words as *tol*, 'all,' *hadd*, 'boundary,' *pahor-tah* or *por-tah*, 'over,' 'above,' are used in addition to the particles employed to form the comparative; thus, *daghah lah tolo lo-ē daey* (*lit.* 'this than all big is'), 'this is the greatest'; *lah hadda zī-āta*, 'beyond bounds'; *dā sarney lah tolo nah der hošh-yār dacy* (*lit.* 'this man than all very clever is') 'this man is the cleverest of all.'

THE PRONOUN.

The Pushto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite. There are no peculiarly relative or co-relative forms.

The first personal pronoun is not subject to any change on account of gender.

Sing.

N. *zah*, 'I.'

G. *dz'mā*, 'mine,' 'of me.'

D. { *mā tah*, *lahah*, *lah*,
wa mā tah, *wa mā watah*, &c. } 'to me.'

Ac. *mā*, 'me,' 'to me.'

Ab. *lah mā*, *lah mā nah*, 'from me.'

Ag. *mā*, 'by me.'

Plur.

- N. mungah, mūngah, or mūjz,* 'we.'
 G. dz'mungah or dz'mūjz, 'of us,' 'our.'
 D. { mungah tah or mūjz tah
 wa mungah tah or wa mūjz tah } 'to us.'
 Ac. mungah or mūjz, 'us,' 'to us.'
 Ab. { lah mungah or lah mūjz
 lah mungah nah or lah mūjz nah } 'from us.'
 Ag. mungah or mūjz, 'by us.'

The second personal pronoun is as follows:—

Sing.

- N. tah, 'thou.'
 G. stā or da tā, 'of thee,' 'thine.'
 D. tā tah, &c., 'to thee.'
 Ac. tā, 'thee,' 'to thee.'
 V. ai tā or wo tā, 'O thou!'
 Ab. lah tah, &c., 'from thee.'
 Ag. tā, 'by thee.'

Masc. Plur.

- N. tāsū or tāsey, 'ye,' 'you.'
 G. stāsū or stāsi, 'of you,' 'yours.'
 D. tāsū or tāsey tah, &c., 'to you.'
 Ac. ai tāsū or tāsey, 'you,' 'to you.'
 V. ai tāsū or tāsey, &c., 'O you!'
 Ab. lah tāsū or tāsey, &c., 'from you.'
 Ag. tāsū or tāsey, 'by you.'

* The forms built upon 'mungah,' &c., belong to Eastern Pushto; those deduced from 'mūjz' belong to the Western dialect.

The third personal pronoun has a feminine form in the oblique cases of the singular, but the plural is the same as the masculine.

Masculine Singular.

haghah, 'he,' 'it.'

- N. haghah, 'he,' 'it.'
 G. da haghah, 'of him,' &c.
 D. haghah tah, &c., 'to him,' &c.
 Ac. haghah, 'him,' 'to him.'
 Ab. lah haghah, &c., 'from him.'
 Ag. haghah, 'by him.'

Feminine Singular.

haghah, 'she,' 'it.'

- N. haghah, 'she,' 'it.'
 G. da highih or da highey, 'of her,' &c.
 D. highih tah or highey tah, &c., 'to her.'
 Ac. haghah, 'her.'
 Ab. lah highih or lah highey, &c., 'from her.'
 Ag. highih or highey, 'by her.'

Masculine and Feminine Plural.

- N. haghah, 'they.'
 G. da hugho or da hughoey, 'of them.'
 D. hugho tah or hughoey tah, &c., 'to them.'
 Ac. haghah, 'them,' 'to them.'
 Ab. lah hugho or lah hughoey, &c., 'from them.'
 Ag. hugho or hughoey, 'by them.'

The demonstrative pronouns are of two kinds, the proximate and the remote.

The *proximate* demonstratives are daghan and dā, which, when inflected, are both masculine and feminine.

Plur.

- N. mungah, mūngah, or mūjz* 'we.'
 G. dz'mungah or dz'mūjz, 'of us,' 'our.'
 D. { mungah tah or mūjz tah
 wa mungah tah or wa mūjz tah } 'to us.'
 wa mungah watah or wa mūjz watah }
 Ac. mungah or mūjz, 'us,' 'to us.'
 Ab. { lah mungah or lah mūjz
 lah mungah nah or lah mūjz nah } 'from us.'
 Ag. mungah or mūjz, 'by us.'

The second personal pronoun is as follows:—

Sing.

- N. tah, 'thou.'
 G. stā or da tā, 'of thee,' 'thine.'
 D. tā tah, &c., 'to thee.'
 Ac. tā, 'thee,' 'to thee.'
 V. ai tā or wo tā, 'O thou!'
 Ab. lah tah, &c., 'from thee.'
 Ag. tā, 'by thee.'

Masc. Plur.

- N. tāsū or tāsey, 'ye,' 'you.'
 G. stāsū or stāsi, 'of you,' 'yours.'
 D. tāsū or tāsey tah, &c., 'to you.'
 Ac. ai tāsū or tāsey, 'you,' 'to you.'
 V. ai tāsū or tāsey, &c., 'O you!'
 Ab. lah tāsū or tāsey, &c., 'from you.'
 Ag. tāsū or tāsey, 'by you.'

* The forms built upon 'mungah,' &c., belong to Eastern Pushto; those deduced from 'mūjz' belong to the Western dialect.

The third personal pronoun has a feminine form in the oblique cases of the singular, but the plural is the same as the masculine.

Masculine Singular.

hagħah, 'he,' 'it.'

- N. hagħah, 'he,' 'it.'
 G. da hagħah, 'of him,' &c.
 D. hagħah tah, &c., 'to him,' &c.
 Ac. hagħah, 'him,' 'to him.'
 Ab. lah hagħah, &c., 'from him.'
 Ag. hagħah, 'by him.'

Feminine Singular.

hagħah, 'she,' 'it.'

- N. hagħah, 'she,' 'it.'
 G. da hīghih or da hīghēy, 'of her,' &c.
 D. hīghih tah or hīghēy tah, &c., 'to her.'
 Ac. hagħah, 'her.'
 Ab. lah hīghih or lah hīghēy, &c., 'from her.'
 Ag. hīghih or hīghēy, 'by her.'

Masculine and Feminine Plural.

- N. hagħah, 'they.'
 G. da hūgho or da hūghoey, 'of them.'
 D. hūgho tah or hūghoey tah, &c., 'to them.'
 Ac. hagħah, 'them,' 'to them.'
 Ab. lah hūgho or lah hūghoey, &c., 'from them.'
 Ag. hūgho or hūghoey, 'by them.'

The demonstrative pronouns are of two kinds, the proximate and the remote.

The *proximate* demonstratives are dagħah and dā, which, when inflected, are both masculine and feminine.

Masculine Singular.

- M & F. N. daghah or dū, 'this.'
 M. G. da daghah or da dey, 'of this.'
 F. G. da dighah, da dighey, or da dey, 'of this.'
 M. D. daghah tah or dey tah, &c., 'to this.'
 F. D. dighah tah, dighey tah, or dey tah, &c., 'to this.'
 M. Ac. daghah or dū, 'this,' 'to this.'
 F. Ac. daghah or dū, 'this,' 'to this.'
 M. Ab. lah daghah or lah dey, &c., 'from this.'
 F. Ab. lah dighah, lah dighey, or lah dey, &c., 'from this.'
 M. Ag. daghah or dey, 'by this.'
 F. Ag. dighah, dighey, or dey, 'by this.'

Plural (for both Genders).

- N. daghah, 'these.'
 G. da dagho or da dewo, 'of these.'
 D. dagho tah or dewo tah, &c., 'to these.'
 Ac. daghah, 'these,' 'to these.'
 Ab. lah dagho or lah dewo, &c., 'from these.'
 Ag. dagho or dewo, 'by these.'

There is another form of the proximate demonstrative pronoun, more generally used by the Western than the Eastern Afghans, and more emphatic in its signification than the foregoing. It is not subject to change for gender or number, and is thus declined:—

hā-yah, 'this.'

- | | |
|-------------------|--------------------|
| N. hā-yah. | Ac. hāyah. |
| G. da ha-ey. | Ab. lah ha-ey, &c. |
| D. ha-ey tah, &c. | Ag. ha-ey. |

The *remote* demonstratives are 'dacy' for the masculine, and 'dā' for the feminine. The latter is the same as one of the *proximate* demonstratives before described. The difference is that the former is used for both genders, but the latter only for the feminine.

dacy, 'that.'

	<i>Sing.</i>	<i>Plur.</i>
N.	dacy, M., dā, F.	dū-i, M. and F.
G.	da dāh or da dey.	da dū-i, or da dū-io.
D.	dāh tah or dey tah, &c.	dū-i tah or dū-io, tah, &c.
Ac.	dacy or dā.	dū-i.
Ab.	lah dacy or lah dey, &c.	lah dū-i or lah dū-io, &c.
Ag.	dāh or dey.	dū-i or dū-io.

The *reflective* or reciprocal pronoun *khpul*, 'self,' is applicable to all persons. It is placed before the verb in the sentence, and must refer to the agent or nominative, either expressed or understood, whatever it may be. The plural inflected form is used for both genders. It is declined as follows:—

Singular.

	<i>Masc.</i>	<i>Fem.</i>
N.	<i>khpul</i> .	<i>khpula'h</i> .
G.	da <i>khpul</i> .	da <i>khpuley</i> .
D.	<i>khpul</i> tah, &c.	<i>khpuley</i> tah, &c.
Ac.	<i>khpul</i> .	<i>khpula'li</i> .
Ab.	lah <i>khpula</i> , &c.	lah <i>khpuley</i> , &c.
Ag.	<i>khpul</i> .	<i>khpuley</i> .

Plural.—Masculine & Feminine.

N.	<i>khpul</i> M., <i>khpula'h</i> F.	Ac. <i>khpul</i> M., <i>khpula'h</i> F.
G.	da <i>khpulo</i> .	Ab. lah <i>khpulo</i> , &c.
D.	<i>khpulo</i> tah, &c.	Ag. <i>khpulo</i> .

The *interrogative* pronouns are 'tsok,' 'kom,' and 'kam.' The interrogative 'tsok' is applied to persons, and rarely

to inanimate objects. It is used both for the singular and plural, and masculine and feminine, and is thus declined:—

<u>tsok</u> , 'who?' 'which?' 'what?'			
N.	<u>tsok</u> .	Ac.	<u>tsok</u> .
G.	<u>da chā</u>	Ab.	<u>lah chā</u> .
D.	<u>chā tah</u> , &c.	Ag.	<u>chā</u> .

This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also.

The interrogatives 'kom,' and 'kam' are both singular and plural; but they undergo change in gender; thus:—

kom or kam, 'what?'

<i>Masc.</i>		<i>Fem.</i>	
N.	kom or kam.		koma'h or kama'h.
G.	da kom or da kam		da komey or da kamey.
D.	kom tah or kam tah, &c.		komey tah or kamey tah, &c.
At.	kom or kam.		koma'h or kama'h.
Ab.	lah kom or lah kam.		lah komey or lah kamey, &c.
Ag.	koin or katin.		komey or kamey.

The pronoun tsah is used both in an interrogative as well as in an indefinite sense. It undergoes no change of form in inflection; thus, tsah, 'what?' 'n,' 'an,' 'any,' 'of what?' tsah tarah or tsah' tah, 'to what?' &c.

There is another indefinite pronoun, dziui or dziui. It is applicable to things both animate and inanimate; but is not subject to any change of termination on account of gender. It is both singular and plural.

N.	<u>dziui</u> or <u>dziui</u> .	Ac.	<u>dziui</u> or <u>dziui</u> .
G.	<u>di dziui</u> .	Ab.	<u>lah dziui</u> .
D.	<u>dziui tah</u> , &c.	Ag.	<u>dziui</u> or <u>dziui</u> .

Several pronouns admit of composition; thus, har-tsok, 'whoever,' har-tsah, 'whatever,' har-yow, 'every one,' kam.

—yow, 'which one?' 'whichever?' These pronouns are subject to the same rules of inflection, and change of termination for gender, as the pronouns from which they are derived; thus, kam-yow (*masc.*), kama'h yowa'h (*fem.*), 'which one?'; da kam-yowa (*masc.*), da kamey-yowey (*fem.*), 'of which one?' &c.

The word 'chih' is used as a *relative* pronoun, and the co-relative is supplied by the demonstrative.

In addition to the regular form of the pronouns already explained, there are three other forms, as follows:—

First Form.—Singular.

Person.

- 1st. mī or mi, 'I, mine, to me.'
- 2nd. dī or di, 'thou, thine, to thee.'
- 3rd. yeh or yah, 'he, she, it, her, hers,' &c.

First Form.—Plural.

- 1st. ūm, muh, or mū, 'we, ours, to us.'
- 2nd. mah or mo, 'you, yours, to you.'
- 3rd. yeh or yah, 'them, theirs, to them.'

The above pronouns are used with the past tenses of the active voice to denote the agent in a sentence; but they have no meanings separate from the verbs. With any other than active or transitive verbs they point out the object or possessive case. They are not affected by gender, and may be prefixed or inserted.

Second Form.—Singular and Plural.

Person.

- 1st. rā, rā tah, rā larah, or rā lah, 'to me, to us.'
- 2nd. dar, dar tah, &c., 'to thee, to you.'
- 3rd. war, war tah, &c., 'to him, her, it, them.'

The above may be termed a pronominal dative prefix, as it is alone used to point out an object in a sentence. It

is used with all verbs; but, like the first form, has no independent meaning. It is not subject to change on account of gender.

Third Form.

Person.	<i>Sing.</i>	<i>Plur.</i>
1st.	am, 'I.'	ū, 'we.'
2nd.	ey, 'thou.'	a'nī, 'ye, you.'
3rd.	i, 'he, she, it.'	i, 'they.'

The above are used in forming the tenses of intransitive and substantive verbs, and, with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent meaning. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted.

THE VERB.

Verbs are of two kinds—primitive and derivative, which may again be divided into six classes—the substantive, intransitive, active or transitive (comprising causals), the derivative, and the passive.

Active verbs may be obtained from some intransitives by changing the termination *-al* or *-edal* of the infinitive into *-awul*; as *bāledal*, 'to take fire,' *balawul*, 'to set on fire.'

Causals are formed from intransitives and transitives in precisely the same manner; thus, *zghaledal*, 'to run,' *zghalawul*, 'to cause to run.'

Derivatives may be formed from nouns, adjectives, or pr nouns, either by simply affixing the sign of the infinitive, or by also shortening the long vowel of the base; as, *poha'h*, 'understanding,' *pohedal*, 'to understand,' *pohawul*, 'to inform,' 'cause to understand'; *wuch*, 'dry,' *wuchedal*,

'to become dry,' wuchawul, 'to make dry;' rūrnā, 'bright,' rūrnawul, 'to make bright'; ghāra'h, 'a brink or side,' gharedal, 'to turn aside,' gharawul, 'to put aside.'

Nouns and adjectives very frequently give rise to a kind of compound verb, by the mere addition thereto of a regularly conjugated verb; thus, ū-dah, 'asleep,' ū-dah kedāl, 'to go to sleep'; wajzaēy, 'hungry,' wajzaey kedāl, 'to become hungry.'

The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs kedāl and sh'wal, 'to be or become,' to the past participle or imperfect tense of a transitive verb, both of which are subject to the same changes in termination for gender as other verbs, to agree with the governing noun in the sentence.

THE SUBSTANTIVE VERB.

Infinitive unknown.

Present Tense.

<u>zah yam</u> , 'I am.'	<u>mūjz or mungah yū</u> , 'we are.'
<u>tah yey</u> , 'thou art.'	<u>tāsū yā'āi or yasta'āi</u> , 'you are.'
<u>haghah daey or shtah</u> , 'he is.'	<u>haghah dī or shtah</u> , 'they are.'
<u>haghah da'h or shtah</u> , 'she is.'	

Past Tense.

<u>zah wum</u> , 'I was'	<u>mūjz or mungah wū</u> , 'we were.'
<u>tah wey</u> , 'thou wast.'	<u>tāsū wa'āi</u> , 'you were.'
<u>haghah wu or wuh</u> , 'he was.'	<u>haghah wū</u> , 'they were.'
<u>haghah wa'h</u> , 'she was.'	<u>haghah wey</u> , 'they were.'

Future Tense.

zah bah yam, 'I shall be.'	mūjz or mungah bah yū, 'we shall be.'
tah bah yey, 'thou shalt be.'	tāsū or tāsī bah ya'āi, 'you shall be.'
haghah bah wī or bah wīna, 'he, she, it, shall be.'	haghah bah wī or bah wīna, 'they shall be.'

Aorist or Future Indefinite.

zah, tah, or haghah wī or wīna, 'I, thou, he, she, or it may be.'	mūjz or mungah, tāsū or haghah wī or wīna, 'we, you, or they may be.'
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Conditional or Optative.

zah wae, wāe, or bah wum, 'were I.'	mūjz or mungah wae, wāe, or bah wū, 'were we.'
tah wey, wāe, or bah wey, 'wert thou.'	tāsū or tāsī wa'āi, or wāe, or bah wa'āi, 'were you.'
haghah wae, wāe, or bah wū, 'were he or it.'	haghah wae, wāe, or bah wū, 'were they.'
haghah wae, wāe, or bah wū, 'were she or it.'	haghah wae, wāe, or bah wey, 'were they.'

The following, as well as the preceding verb, is used to denote mere existence. It is an auxiliary, and imperfect in its conjugation.

tāsū bah yāst, in Western Afghānistān.
tāsū wāst or bah wāst in the West.

Infinitive.

aosedal, 'to be, exist, continue,' &c.

Noun of Fitness.

da aosedo or da aosedalo, 'of or for being, existing,' &c.

Active Participle.

Singular.—*Masc.*, aosedūnkaey or aosedūnaey. *Fem.*, aosedūni or aosedūnki; aosedūney or aosedūnkey, 'exister,' &c.

Plural.—*Masc.* and *Fem.*, aosedūnki or aosedūni, 'existers,' &c.

Present Tense.

zah aosam, 'I exist.'

mūjz or mungah aosū, 'we exist.'

tah aosey.

tāsū or tāsī aos'āi.

haghah aosī.

haghah aosī.

Conditional or Optative.

zah aosedam, 'were I.'

mūjz aosedū, 'were we.'

tah aosedey.

tāsū aosed'āi or tāsū aosedāst.

M. haghah aosedah.

haghah aosedah.

F. haghah aosedah or aosedalah.

haghah aosedey, or aosedaley.

Future Tense.

zah bah wu aosam, 'I will exist.'

mūjz or mungah bah wu aosū, 'we will exist.'

tah bah wu aosey.

tāsū bah wu aos'āi.

haghah bah wu aosī.

haghah bah wu aosī.

Aorist Tense.

zäh wu nosam, 'I may exist.'	mūjz or mungah wu nosū.
tah wu noseç.	tāsū wu nos'ai.
haghah wu nosī.	haghah wu nosī.

Precative.

zäh wu nosam, 'I should 'exist.'	mūjz or muungah wu nosū.
tah wu noseç.	tāsū wu nos'ai.
haghah di wu nosī.	haghah di wu nosī.

Throughout the above three tenses the prefix 'wu' is optionally, and is often omitted.

Imperative.

tah nosah, 'exist thou.'
 haghah di nosī, 'let him, her, &c., exist.'
 tāsū nosa'i, 'exist you.'
 haghah di nosī, 'let them exist.'

The verb *kēdal*, 'to be or become,' used in forming the passive voice.

Infinitive.

kēdal, 'to be,' 'become.'

Present Tense.

zäh kejzām.	mūjz or mungah kejzū.
tah kejzey.	tāsū kejz'ai.
naghah kejzi.	haghah kejzi.

Eastern Afghāns turn 'jz' into 'g'; therefore, in this tense, they would use 'g' for 'jz' throughout.

Imperfect Tense.

zah kedaṁ, 'I was becom- mūjz or mungah kedū.
ing.'

tah kedey.

tāsū ked'aī.

haghah keda or kedah (M.). haghah kedāl (M.).

haghah keda'h or kedala'h haghah kedey or kedaley
(F.). (F.).

If between the pronoun and the verb, the particle 'bah' be inserted in this tense, it assumes the habitual form.

Future Tense.

zah bah kejzam, 'I will be- mūjz or mungah bah kejzū.
come.'

tah bah kejzey.

tāsū bah kejz'aī.

haghah bah kejzī.

haghah bah kejzī.

In this tense the prefixed personal pronouns are often omitted in a sentence.

The verb 'sh'wal,' like that which prece^des it, imports transition from one state to another. It is used to form the passive voice.

Infinitive.

sh'wal, 'to be or become.'

Noun of Fitness.

da sh'walo or da sh'wo, 'of or for being or becoming.'

Active Participle.

Sing.—(M.) sh'wūnkney or sh'wūnacy; (F.) sh'wūney or sh'wūnkey, 'the becomer.'

Plur.—(M. and F.) sh'wūnkī or sh'wūnī, 'the becomers.'

Passive Participle.

Sing.—(M.) shawaey, shawalaey; (F.) shawey or shawaley,
'become.'

Plur.—(M. and F.) shawī or shawali, 'become.'

Present Tense.

sham, 'I become.'

shēy.

haghah shī.

shū, 'we become.'

shan'ī.

haghah shī.

Imperfect Tense.

sh'wam, bah sh'wam, or sh'wū, bah sh'wū, or sh'walū,
sh'walam, 'I was becom- 'we were becoming.'

sh'wey, bah sh'wey, or sh'w'āī, bah sh'w'āī, or
sh'waley. sh'wal'āī.

haghah shah or bah shah haghah sh'wū, bah sh'wū, or
(M.) sh'wal (M.).

haghah sh'wā'h, bah sh'wā'h, haghah sh'wey, bah sh'wey,
or sh'wala'h (F.). or sh'waley (F.).

Past Tense.

wu sh'wam or wu sh'walam, wu sh'wū or wū sh'walū, 'we
'I became. became.'

wu sh'wey or wu sh'waley. wu sh'w'āī or wu sh'wal'āī.

wu shah (M.). wu sh'wū or wu sh'wal (M.).

wu sh'wā'h or wu sh'wala'h wu sh'wey or wu sh'waley
(F.). (F.).

Throughout this tense the particle 'wu' may be option-
ally omitted.

Perfect Tense.

shawacy yam, 'I have be-	shawī yū, 'we have become.'
come.'	
shawacy yey.	shawī yu'ai.*
shawacy dey (M.).	shawī dī (M. and F.).
shawey da'h (F.).	

Pluperfect Tense.

shawacy wum, 'I had be-	shawī wū, 'we had become.'
come.'	
shawacy wey.	shawī wa'ai.
shawacy wuh (M.).	shawī wū (M.).
shawey wa'h (F.).	shawī wey (F.).

1st. Future Tense.

sham, 'I should become.'	shū, 'we should become.'
shey.	sha'ai.
haghah di shī.	haghah di shī.

The particle 'wu' may be prefixed to the verb through out the above tense.

2nd. Future Tense.

wu bah sham, 'I will be-	wu bah shū, 'we will be-
come.'	come.'
wu bah shey.	wu bah sha'ai.
wu bah shī.	wu bah shī.

When the personal pronouns are prefixed to this tense the particles 'wu' and 'bah' are transposed; thus, zah bah wu sham, 'I will become'; haghah bah wu shī, 'he, she, it, or they will become.'

* In the West, 'shawī yāst.'

Aorist Tense.

wu sham, 'I may, shall, will, &c., become.'	wu shū, 'we may, shall, will, &c., become.'
wu shey	wu sha'aī.
haghah wu shī.	haghah wu shī.

The particle 'wu' may optionally be omitted.

Conditional or Optative.

kih zah sh'wāe, 'If I be- came.'	kih mūjz or mungah sh'wāe.
kih tah sh'wāe.	kih tāsū sh'wāe.
kih haghah sh'wāe.	kih haghah sh'wāe.

Past Conditional.

kih zah shawaey wey, 'If I had become.'	kih mūjz or mungah shawī wey.
kih tah shawaey wey.	kih tāsū shawī wey.
kih haghah shawaey wey.	kih haghah shawī wey.

In the singular the feminine form of the past part.
'shawey' must be used in each of the three persons.

Past Future Tense.

shawaey bah yam, 'I shall or 'will have become.'	shawī bah yū.
shawaey bah yey.	shawī bah ya'aī.
haghah shawaey bah wī.	haghah shawī bah wī.

The feminine form of the past participle is used for the singular in each person.

Imperative.

wu shah, 'become thou.'	wu sha'aī, 'become you.'
haghah di wu shī, 'let him, her, or it become.'	haghah di wu shī, 'let them become.'

In the imperative the particle 'wu' may be dropped.

TRANSITIVE AND INTRANSITIVE VERBS.

All infinitives in the Pushto language end in '-l', '-edal', or '-wul'; those ending in '-l' are both transitive and intransitive, those which take '-edal' are, without exception, intransitive, and those ending in '-wul' are all transitive.

There are no less than thirty-seven classes of verbs, which comprise all the regular and irregular conjugations in the language. Thirteen of these classes are intransitive, including five imperfect, and twenty-four transitive, comprising nineteen perfect and imperfect, and five imperfect.

The peculiarities of each class will now be specified.

For the sake of brevity it may be mentioned that the inflections of the verb arrange themselves under two groups; the *first group* includes the Present, Aorist, Future, and Imperative, and the other group the Imperfect, the Past Tense, and generally the Past Participle.

Intransitives.

Class I.—After dropping the 'l' of the infinitive the last radical letter is changed to another in the 1st group of tenses, but remains in the 2nd group. Thus, *pohedal*, 'to know'; 1st, *pohejzī*, 'he knows', *wu pohejzī*, 'he may know'; *wu pohejzab*, 'know'; but 2nd, *pohedah*, 'he was knowing'; *wu pohedah*, 'he knew'; *pohedalaey*, 'known.'

Class II.—The two last radical letters are rejected in the 1st group of tenses, and retained in the 2nd group. Thus, *z'ghaledal*, 'to run'; 1st, *z'ghali*, 'he runs', &c.; 2nd, *z'ghaledah*, 'he was running', &c.

Class III.—The three last radical letters are rejected in the 1st group of tenses, and retained in the 2nd group. Thus, *k'shenāstal*, 'to sit'; 1st, *k'shenī*, 'he sits', &c.; 2nd, *k'shenāst*, 'he was sitting.'*

* These verbs do not take the particle 'wu' in the past, accordingly the imperfect and past have the same form,

Class IV.—The last radical letter is rejected, and the long vowel elided in the first group of tenses. Thus, *chāw-dal*, 'to split'; 1st. *ch'wī*, 'he splits'; 2nd. *chāwd*, 'he was splitting.'

Class V.—The last radical letter is changed for two others in the 1st group of tenses. Thus, *khatal*, 'to ascend'; 1st. *khējzī*, 'he ascends'; 2nd. *khōt*, 'he was ascending.'*

Class VI.—The '-l' of the infinitive is simply rejected. Thus, *m'ral*, 'to die'; 1st. *m'rī*, 'he dies'; 2nd. *mar*, 'he was dying.' In the first group the verb '*m'ral*' exceptionally changes 'r' to 'r.' The past participle is simply an adjective; thus, *mar*, 'dead.'

Class VII.—A letter is added after the last radical letter in the 1st group of tenses, and both that and the added letter are rejected in the 2nd group. Thus, *swal*, 'to burn'; 1st. *swadzī*, 'he burns'; 2nd. *sah*, 'he was burning'; but the Western Afghāns in the imperfect and past reject the perceptible 'h' in '*sah*' for 'ū'; thus, *sū*, 'he was burning.'

Imperfect Verbs.

Class VIII.—This class conforms to the rule of Class I.; but all the tenses, except the Present and Imperfect, are

known from the construction of the sentences.

* Words of this class make this change of short 'a' to 'o' in the third person masculine singular only; in the third person plural the 'a' becomes 'ā' (e.g. *khātah* and *khatal*, the same as an infinitive itself, 'they were ascending'); in the remaining persons no change takes place; thus, *khātam*, 'I was ascending,' &c., except in the third person feminine, to form which imperceptible 'h' is added to the root or to the infinitive, as, *khata'h* or *khatala'h*, 'she was ascending.'

formed with the Past Participle, and the auxiliary verb 'sh'wal.' Thus, mätedal, 'to break'; 1st. mätejzī, 'he breaks'; māt shī, 'he shall or may break'; māt shah, 'let him break'; 2nd. mätedah, 'he was breaking'; māt shah, 'he broke'; māt or māt shawaey, 'broken.'

Class IX.—Wanting in the 1st group of tenses, which are supplied from some other verb; the 2nd group are regular. Thus, z'ghāstal, 'to run'; 1st. z'ghālī, 'he runs'; 2nd. z'ghāst, 'he was running.'

Class X.—Wanting in the 2nd group of tenses, which are supplied from other verbs. Thus, drūmal, 'to go'; 1st. drūmī, 'he goes'; wu drūmī, 'he may go'; wu drūmah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.'

Class XI.—Consisting of such verbs as lāral, 'to go,' the deficiencies of which are supplied by help of sh'wal, 'to become.' Thus, lāral, 'to go'; 1st. dī, 'he goes'; lār shī, 'he may or shall go'; lār shah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.'

Class XII.—Containing only the verb t'lal, 'to go,' which has only the infinitive and imperfect. Thus, t'lal, 'to go'; 1st. dī, 'he goes'; lār shī, 'he may or shall go'; dīzah, 'go'; 2nd. t'lah or tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.' The pronouns 'rū, 'dar,' and 'war' (see p. 21), are used with this verb.

Class XIII.—Containing only the verb ghāl, 'to come,' which has merely a Past Tense and Past Participle. This is really a compound of 'rū' and a verb 'ghāl,' as the following indication of its tenses shows:—rū-ghāl, 'to come'; 1st. rū-dī, 'he comes'; rū-shī, 'he may come'; rū-dīzah, 'let him come'; 2nd. rū-tah, 'he was coming'; rū-ghaey, 'he came'; rū-ghālalaey or rū-ghālalaey, 'come.'

* These verbs are mostly derivative, formed from adjectives, by aid of the termination '-edal.'

Transitives.

As in the case of Intransitives, before applying the following rules, the '-l' of the infinitive is first rejected.

Class I.—Lengthen the penultimate 'a' to 'ā' in the 2nd group of tenses. Thus, taral, 'to bind'; 1st. tarī, 'he binds'; 2nd. tārāh, 'he was binding'; tarālaey, 'bound.' The verbs of this class are the most numerous in the language.

Class II.—In the Present and Imperative the personal terminations are simply added. The Imperative is sometimes formed by the addition of the imperative of kral, 'to do,' to the shortened past participle. The Aorist, Future, and Past tenses are always formed by aid of 'k'ral' and the shortened past participle. In the Imperfect the penultimate 'a' is lengthened to 'ā.' Thus, khaśhawul, 'to bury'; khaśhawī, 'he buries'; khaśh k'rī, 'he may bury'; khaśh krah, 'bury'; khaśhāwub, 'he was burying'; khaśh kap, 'he buried'; khaśh karaey, 'buried.' The verbs of this class are very numerous

Class III.—The last two radical letters of the verb are changed to two others in the 1st group of tenses. The 2nd group is regular. Thus, ghośhtal, 'to desire'; 1st. ghwāri, 'he desires'; 2nd. ghošt, 'he was desiring'; ghoštalaey, 'desired.'

The letter-change is as follows:—

		Examples.
śht becomes	ār	ghośhtal ghwāri.
st	nd	aghūstai aghūndī.
śht	rn	skashtal skarnī.
śho	jz or gā	pre-śhowul prejzdi.

Class IV.—The last two radical letters are supplanted by one other letter in the 1st group of tenses; but are retained in the 2nd group. Thus, mūndal, 'to find'

1st. mūmī, 'he finds'; 2nd. mūnd, 'he was finding'; also, l'wastal, 'to read'; 1st. l'wali, 'he reads'; 2nd. l'wast, 'he was reading'; and ākhīstal, 'to seize'; 1st. ākhli, 'he seizes.'

Class V. These verbs do not take the prefixed 'wu'; and form all the tenses and the Imperative by the mere rejection of the '-l' of the Infinitive; the 1st group of tenses taking the affixed, and the 2nd group the prefixed pronouns. Thus, bā'e-lal, 'to lose (at play)'; 1st. ba'eli, 'he loses'; 2nd. ba'e-lah, 'he was losing.'

Class VI.—The penultimate vowel of the verb is lengthened. Thus, wa-yal, 'to speak'; 1st. wā-yi, 'he speaks'; 2nd. wā-yah, 'he was speaking'; wayalaey, 'spoken.'

Class VII.—Short 'a' becomes 'o' in the 1st group of tenses, and 'ā' in the 2nd group. Thus, balal, 'to call'; 1st. boli, 'he calls'; 2nd. bālah, 'he was calling'; balalaey, 'called.'

Class VIII.—In the 1st group of tenses the last radical letter is changed for another; in the 2nd group it is retained, and the penultimate 'a' lengthened to 'ā.' Thus, wajz-lal, 'to kill'; 1st. wajznī, 'he kills'; 2nd. wājzah, 'he was killing'; wajzalaey, 'killed.'

Class IX.—These verbs reject the prefixed 'wu' in the Past tenses. In the first group of tenses the last radical letter is changed. Thus, prā-natal, 'to unloose'; 1st. prā-nadzi, 'he unloosens'; 2nd. prā-nat, 'he was unloosening'; prā-nataey or prā-natalaey, 'unloosened.'

Class X.—In the 1st group of tenses the three last radical letters are changed. Thus, wishtal, 'to discharge'; 1st. wuli, 'he discharges'; 2nd. wisht, 'he was discharging'; wishtaleey, 'discharged.'

Class XI.—The two last radicals are rejected in the 1st. group of tenses. Thus, ārwed-al, 'to hear'; 1st. ārwi, 'he hears'; 2nd. ārwedāh, 'he was hearing'; ārwedalaey, 'heard.'

Class XII.—The last radical letter is rejected in the 1st group of tenses, and the penultimate vowel lengthened in the 2nd group. Thus, *pejzandal*, 'to know'; 1st. *pejzani*, 'he knows'; 2nd. *pejzānd*, 'he was knowing'; *pejzandal-acy*, 'known.'

Class XIII.—The penultimate vowel is lengthened in the 1st group of tenses; the simple infinitive, with the addition of the prefix 'wu' for the past tense, is employed in the 2nd group. Thus, *khandal*, 'to laugh'; 1st. *khandi*, 'he laughs'; 2nd. *khandal*, 'he was laughing'; *wu khandal*, 'he laughed'; *khandalacy*, 'laughed.'

Class XIV.—The last radical letter is changed in the 1st group of tenses. Thus, *mushal*, 'to rub'; 1st. *mujzi*, 'he rubs'; 2nd. *mushah*, 'he was rubbing'; *mushalacy*, 'rubbed.'

Imperfect Verbs.

Class XV.—Wanting in the 1st group of tenses, and the Past tense, which are supplied by those of another imperfect verb wanting in other tenses. Thus, *yeshal*, 'to place'; 1st. *jz'di*, 'he places'; *jz'di*, 'he may place'; *jz'dah*, 'place'; 2nd. *yesh*, 'he was placing'; *ke-sho*, 'he placed'; *yeshacy*, 'placed.'

Class XVI.—The verb *ke-shwal*, 'to place,' illustrates this class. It has but one tense, which is used both for Imperfect and Past. The deficiencies are supplied by *ke-jz'dal*, 'to place. Thus, *ke-shwal*, 'to place'; 1st. *ke-jz'di*, 'he places'; 2nd. *ke-sho*, 'he was placing'; *ke-sho*, 'he placed'; *yeshacy*, 'placed.'

Class XVII.—A verb of this class, *jz'dal*, 'to place,' has no Past tenses or Past Participle. Its deficiencies are supplied by other imperfect verbs: Thus, *jz'dal*, 'to place'; 1st. *jz'di*, 'he places'; 2nd. *ke-sho*, 'he was placing'; *ke-sho*, 'he placed'; *yeshacy*, 'placed.'

Class XVIII.—Possibly the only verb of this class is

w'ral, 'to take or carry'; it takes its Aorist and Futures from the verb 'yo-sal,' which is also imperfect. Thus, w'ral, 'to take'; 1st. w'rī, 'he takes'; yo-sī, 'he may take'; 2nd. war, 'he was taking'; waraey, 'taken.'

Class XIX.—Wanting in Aorist, Futures, and Past tenses, which are supplied from other imperfect verbs. In the Present and Imperative the last radical letter is changed to two others; but is retained in the Imperfect. Thus, bi-wul, 'to remove (inanimate objects)'; biā-yī, 'he removes'; bozī, 'he may remove'; bi āyah, 'remove'; bi-wuh, 'he was removing'; bot (from botlal), 'he removed'; bi-walaey, 'removed.'

Class XX.—The Infinitives of this class prefix the post-position k'shey, 'in,' to another verb; and lengthen the penultimate 'a' to 'ū' in the 2nd group of tenses. Thus, k'she-nawul, 'to cause to sit'; 1st. k'she-nawī, 'he causes to sit'; 2nd. k'she-nāwuh or k'she-nāwo, 'he was causing to sit.'

Class XXI.—Perfectly regular in inflection. Thus, sātal, 'to nourish'; 1st. sāti, 'he nourishes'; 2nd. sātah, 'he was nourishing'; sātalae, 'nourished.'

Class XXII.—The last radical letter is rejected in the 1st. group of tenses. Thus, n'ghardal, 'to swallow'; 1st. n'gharī, 'he swallows'; 2nd. n'ghard, 'he was swallowing'; n'ghardaey, 'swallowed.'

Class XXIII.—A letter is added in the 1st group of tenses. Thus, swal, 'to burn'; 1st. swadzī, 'he burns'; 2nd. sū or sah, 'he was burning'; sawaey, 'burned.'

Class XXIV.—The verb kawul, 'to do,' represents this class, and is exceedingly irregular. Thus, kawul, 'to do'; 1st. kiwī, 'he does'; wu kī, 'he may do'; kawah, 'do'; 2nd. kū-wo or kū-wū, 'he was doing'; wu kah, 'he did'; karaey, 'done.'

PARTICIPLES.

The *Present Participle* is formed by dropping the final 'l' of the infinitive, and adding—1st. '-nah' for the mas-

culine, and '-na'h' for the feminine; thus, z'ghāstal, 'to run'; z'ghāstanah, 'running.' 2nd. perceptible 'h' for the masculine, and imperceptible 'h' for the feminine; thus, wulal, 'to wash'; wulah (masc.), wula'h (fem.), 'washing.' 3rd. 'h,' as before, and inserting 'ā' before the last radical consonant; thus, watal, 'to come out'; wātah or wāta'h, 'coming out.' 4th. 'h,' as before, and inserting 'ā' before the last radical letter but one; thus, yastal, 'to draw forth'; yāstah or yāsta'h, 'drawing forth'; jār-yastal, 'to turn aside'; jār-yāstah, 'turning aside.' 5th. '-ūn'; thus, taral, 'to bind'; tarūn, 'binding'; dakedal, 'to fill'; dakedūn, 'filling.' (Most commonly intransitives in '-edal' reject the whole of that termination; thus, dakedal, 'to fill'; dakūn, 'filling'; gaḡedal, 'to mix'; gaḡūn, 'mixing.') 6th. 'ā-ūn,' by inserting 'ā' before the last radical letter to which 'ūn' is affixed; thus, mātawul, 'to break'; mātā-ūn (masc.), mātā-ūna'h (fem.), 'breaking.'

All the above participles are capable of inflection; those of the 1st, 2nd, 3rd, and 4th forms, ending in imperceptible 'h,' like nouns of the 3rd Declension, 1st variety; those of the 2nd, 3rd, and 4th forms, ending in perceptible 'h' or short 'a,' like nouns of the 6th Declension, 1st variety; those of the 1st, 5th, and 6th forms, ending in '-ūn,' like nouns of the 9th Declension.

The *Perfect* or *Past Participle* is formed—1st. by the addition of '-aey' to the infinitive for the masculine, and of '-e'y' for the feminine; thus, k'she-yastal, 'to insert'; k'she-yastalaey, 'inserted.' 2nd. by the addition of '-aey' as before, after rejecting the '-l' of the infinitive; thus, āghustal, 'to dress'; āghustaey, 'dressed.' 3rd. by irregular changes; thus, walāredal, 'to stand'; walār, 'standing'; pre-watal, 'to fall'; pre-wot, 'fallen'; nāstal, 'to sit'; nāst, 'seated.'

The *Past Participle* is also used as a past conjunctive participle, as in Persian, an example of which is necessary; thus, 'da rukhshat salām mī karaey tri bidā sh'wa'm,' 'my

parting salutation having made, I bade them adieu' (*lit.* 'from them adieu took place or happened').

The *Noun of Action* is formed by dropping the '-l' of the infinitive, and adding '-ūnkaey' or '-ūnaey' for the masculine, and '-ūnkey' or '-ūney' for the feminine. The plural form of this participle is both masculine and feminine, and is formed by changing the '-aey,' or '-ey,' of the singular to 'ī'; thus, l'wastal, 'to read'; l'wastūnaey or l'wastūnkaey, 'a reader'; l'wastūnī, 'readers.'

The *Noun of Fitness* is merely the infinitive in the genitive case.

ON THE TENSES.

The Past.—The formation of the tenses is best understood by starting from the Past tense, the 3rd person, the masculine singular forms of which have been already shown when speaking of the different classes of verbs, and from which five other inflections are formed by the addition of the affixed personal pronouns. It is only needful here to add that the 3rd person masculine plural of both transitive and intransitive verbs is generally the simple infinitive, with 'wu' prefixed or not, according to the nature of the verb. The 3rd person feminine plural is formed by changing the '-a'h' of the singular into '-ey.' There is another form of the 3rd person masculine plural of this tense, which in writing may be mistaken for the 3rd person masculine and feminine singular, and in speaking is not easy to detect. It contains the sound shorter than short 'a,' mentioned at page 4; thus, wu ghuledah, 'he was deceived'; wu-ghuleda'h, 'she was deceived'; wu-ghuledaoh, 'they were deceived.' The syllable 'nah' or 'na' is sometimes added to the 3rd person singular and plural of this, as well as other tenses, for the sake of euphony, and also as a respectful form in religious works. In the case of verbs formed by the junction of a preposition and a simple verb,

it is usual to insert the particle 'wu' between the preposition and the verb; thus, pre-watal, 'to fall,' becomes pre-wu-wot, 'he fell.' In case of rejecting the 'wu,' it is simply 'pre-wot.' Verbs which lengthen 'a' to 'ā' in the Past tense singular, reject the long vowel in the plural.

The Imperfect.—This tense is formed by simply rejecting the particle 'wu' of the Past tense. When 'wu' is not used with the Past tense, then both Past and Imperfect are identical in form. Intransitives derived from adjectives, &c., have a regular Imperfect, although they have no regular Past tense. Transitive verbs of the 3rd and 24th Classes, lengthen the short vowel 'a' preceding the termination. Thus, khashawul, 'to bury'; phashāwu or khashāwuh, 'he was burying.' Another form of the Imperfect, implying continuity and habitude, is produced by prefixing the particle 'bahi' to the Past tense.

The Perfect.—This is formed by adding the Present tense of the auxiliary 'to be' to the past participles of verbs, already described. The participle must agree in gender with the noun.

The Pluperfect.—This is formed in the same manner as the preceding, but with the addition of the Past tense of the auxiliary 'to be' instead of the Present tense.

The Doubtful Past.—This tense is formed by the addition of the Aorist of the Auxiliary 'to be' to the past participle. Another form of this tense is produced by adding the 2nd Future of the auxiliary 'to be' to the past participle.

The Past Conditional.—This is obtained by subjoining the Imperfect or Conditional tense of the auxiliary 'to be' to the past participle.

The Present.—The different ways of forming the Present tense were shown when discussing the Classes of Verbs, and need not be repeated.

The Aorist.—This tense is identical with the Present, with the addition of the particle 'wu,' but it is often rejected as redundant. Transitive verbs of the 5th, 9th, 10th, 16th, 17th, and 20th Classes reject the particle 'wu' absolutely in the Aorist. Transitives of the 2nd Class, require the Aorist of kawul or k'ral, 'to do,' to complete them.

First Future.—This tense is identical with the Aorist, with the exception that it adds the particle 'di' to the 3rd person singular and plural, whether masculine or feminine. When a personal pronoun is used with the 3rd person of this tense, the 'di' precedes the prefixed 'wu'; but when the personal pronoun is not used, the 'wu' precedes the 'di.'

Second Future.—This tense also is formed from the Aorist, by the addition of the particle 'bah.' As in the First Future, when a personal pronoun is used with this tense, the 'bah' precedes the 'wu'; otherwise the 'wu' precedes the 'bah.' A noun or adjective, or a pronoun and noun, may intervene between the 'bah' and the verb in a sentence.

Imperative.—This is a repetition of the Aorist, with the exception that it has no 1st person singular or plural, and that it drops the affixed personal pronouns for the 2nd persons. It is not liable to change of termination for gender.

THE PASSIVE VOICE.

The Passive is very simple, and is formed by prefixing the past participle to the auxiliaries sh'wal or kedal, 'to be' or 'become,' just as in English.

Another mode of forming the passive is by using the 3rd person singular and plural of the Imperfect tense of verbs with the auxiliaries for all three persons; but this form is not used for the compound tenses.

PARADIGMS.

The foregoing explanation of the construction of the verb will enable the following paradigms of the most important and most irregular of the verbs in the language to be fully understood.

Intransitive Verb.

Infinitive—*rāghlāl*, 'to come.'

Present—'I come,' &c.

<i>rā-dzam.</i>	<i>rā-dzū.</i>
<i>rā-dzey.</i>	<i>rā-dza'aī.</i>
<i>rā-dzī.</i>	<i>rā-dzī.</i>

Imperfect—'I was coming,' &c.

<i>rā-t'lam or rā-t'lalam.</i>	<i>rā-t'lū or rā-t'lalū.</i>
<i>rā-t'ley or rā-t'laley.</i>	<i>rā-t'la'aī or rā-t'lala'aī.</i>
<i>rā-fa or rā-tah (M.).</i>	<i>rā-t'lal or rā-t'læh (M.).</i>
<i>rā-t'la'h or rā-t'lala'h (F.).</i>	<i>rā-t'ley, rā-t'laley, rāt'li, or rā-t'lali (F.).</i>

Continuative Imperfect—'I used to come,' &c.

<i>bah rā-ghlam or bah rā-ghlalam.</i>	<i>bah rā-ghlū or bah rā-ghlalū.</i>
<i>bah rā-ghley or bah rā-ghlaley.</i>	<i>bah rā-ghla'aī or bah rā-ghlala'aī.</i>
<i>bah rā-ghī (M.).</i>	<i>bah rā-ghlal or bah rā-ghlæh (M.).</i>
<i>bah rā-ghla'h or bah rā-ghlala'h (F.).</i>	<i>bah rā-ghley, bah rā-ghlaley, bah rā-ghli, or bah rā-ghlali (F.).</i>

Past—'I came,' &c.

rā-ghlam or rā-ghlalam.	rā-ghlū or rā-ghlalū.
rā-ghley or rā-ghlaley.	rā-ghla'aī or rā-ghlala'aī.
rā-ghī (M.).	rā-ghlal or rā-ghlāh (M.).
rā-ghla'h or rā-ghlala'h (F.)	rā-ghley, rā-ghlaley, rā-ghli, or rā-ghali (F.).

Perfect—'I have come,'

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
rā-ghlaley yam.	rā-ghaley or rā-ghali yam.	rā-ghali yū.
rā-ghlaley yey.	rā-ghaley or rā-ghali yey.	rā-ghali ya'aī.
rā-ghlaley dey.	rā-ghaley or rā-ghali da'h.	rā-ghali dī.

Pluperfect—'I had come,' &c.

<i>Singular.</i>	
<i>Masc.</i>	<i>Fem.</i>
rā-ghlaley wum.	rā-ghaley or rā-ghali wum.
rā-ghlaley wey.	rā-ghaley or rā-ghali wey.
rā-ghlaley wuh.	rā-ghaley or rā-ghali wa'h.

Plural.

rā-ghali wū.
 rā-ghali wa'aī.
 rā-ghali wū (M.).
 rā-ghali wey (F.).

1st Future—'I should come,' &c.

rā-sham.	rā-shū.
rā-shey.	rā-sha'aī.
haghah di rā-shī or rū di shī.	haghah di rā-shī or rū di shī.

2nd Future—‘I will come,’ &c.

zah bah rā-sham.	mūjz or mungah bah rā-shū.
tah bah rā-shey.	tūsū bah rā-sha’āi.
haghah bah rā-shī.	haghah bah rā-shī.

Throughout the above tense the personal pronouns may be omitted, and then the prefix ‘rā’ may optionally precede the particle ‘bah.’

Aorist—‘I may, shall, etc. come,’ &c.

rā-sham.	rā-shū.
rā-shey.	rā-sha’āi.
rā-shī.	rā-shī.

Doubtful Past—‘I may have come,’ &c.

<i>Singular</i>	
<i>Masc.</i>	<i>Fem.</i>
rā-ghalaey bah yam.	rā-ghaley bah yam
rā-ghalaey bah yey.	rā-ghaley bah yey.
rā-ghalaey bah wī.	rā-ghaley bah wī.

Plur.—Masc. and Fem.

rā-ghali bah yū.
rā-ghali bah ya’āi.
rā-ghali bah wī.

Past Conditional—‘If I had come,’ &c.

kih rā-t’lam or rā-t’lām.	kih rā-t’lū or rā-t’lālū.
kih rā-t’ley or rā-t’laley.	kih rā-t’la’āi or rā-t’lala’āi.
kih rā-tā or rā-tah (M.).	kih rā-t’lul or rā-t’lāsh (M.).
kih rā-t’la’h or rā-t’lala’h	kih rā-t’ley, rā-t’laley, rā-t’li,
(F.).	or rā-t’lali (F.).

Imperative.

rā-shah, rā-sha, rā-dzah, or rā-sha'āi or rā-dza'āi, 'come
 rā-dza, 'come thou.' you.'
 rā di shī, rā di dī, haghah
 di rā-shī, or haghah di
 rā-dī, 'let him, her, it,
 come,' 'let them come.

POTENTIAL MOOD.

(This is really the Passive form of intransitive verbs.)

Present—'I can come,' &c.

Singular.

Plural.

Masc.

Fem.

Masc. and Fem.

rā-t'laey sham.	rā-t'ley sham.	rā-t'li shū.
rā-t'laey shey.	rā-t'ley shey.	rā-t'li sha'āi.
rā-t'laey shī.	rā-t'ley shī.	rā-t'li shī.

Past—'I could come,' &c.

Singular.

Plural.

Masc.

Fem.

rā-t'laey sh'wam.	rā-t'ley sh'wam.	rā-t'li sh'wū.
rā-t'laey sh'wey.	rā-t'ley sh'wey.	rā-t'li sh'wā'āi.
rā-t'laey shah.	rā-t'ley sh'wa'h.	rā-t'li shū or sh'wal
		(M.).
		rā-t'li sh'wey (F.).

Future—'I will come,' &c.

zah bah rā-t'laey sham.	mūjz' or mungah bah rā-t'li
tah bah rā-t'laey shey.	shū.
haghah bah rā-t'laey shī.	tāsū bah rā-t'li sha'āi.
	haghah bah rā-t'li shī.

In the Singular form of the Feminine the participle is required as in other compound tenses; and throughout Singular and Plural the particle 'bah' may optionally follow, instead of precede the particle in both genders.

Agent.

rā-t'lūnkaey or rā-t'lūnaey rā-t'lūnkī or rā-t'lūnī (M. & F.), rā-t'lūnkaey, rā-t'lūney, rā-t'lūnki, or rā-t'lūni (F.), 'the comers.' 'the comer.'

Past Participle.

Singular, rāghalaey (M.), rāghaley or rāghali (F.);
Plural, rā-ghalī (M. and F.), 'come.'

Noun of Fitness.

da rā-t'lo or da rā-t'lu, da rā-t'lal or da rā-t'laḷu, 'of or for coming.'

Intransitive Verb.

Infinitive—t'lal, 'to go.'

Present—'I go,' &c.

dzam.

dzey.

dzi.

dzū.

dzu'ai.

dzi.

Imperfect—'I was going,' &c.

t'lam or t'lalam.

t'ley or t'laley.

tah or ta (M.).

t'la'h or t'lala'h (F.)

t'lū or t'laḷū.

t'la'ai or t'lala'ai.

t'lal or t'læh (M.).

t'ley, t'laley, t'li or t'lali (F.).

Continuative Imperfect—‘I used to go,’ &c.

bah lāram.	bah lārū.
bah lārey.	bah lāra’āi.
bah lār (M.).	bah lāral or bah lāræh (M.).
bah lāra’h, bah lāra, bah lārala’h, or bah lāraka (F.).	bah lārey, bah lāraley, bah lāri, or bah lārāli (F.).

Throughout the above tense, with such verbs as take the particle ‘wu,’ it may optionally be inserted after ‘bah.’

Past—‘I went,’ &c.

lāram or lāralam.	lārū or lārālū.
lārey or lāraley.	lāra’āi or lārāla’āi.
lār (M.).	lāral or lāræh (M.).
lāra’h lārala’h, or lārāla (F.).	lārey, lāraley, or lāri (F.).

Throughout this tense the particle ‘wu’ may optionally be prefixed.

Perfect, ‘I have gone,’ &c.

Singular.

Masc.

Fem.

talaey or t’lalaey yam.	taley or t’laley yam.
talaey or t’lalaey yey.	taley or t’laley yey.
talaey or t’lalaey daey.	taley or t’laley da’h.

Plural.

Masc. and Fem.

tali or t’lali yū.
tali or t’lali ya’ūi.
tali or t’lali dī.

Pluperfect—‘I had gone,’ &c.

Singular.

Masc.

Fem.

talaey or t'lalaey wum.	taley or t'laley wum.
talaey or t'lalaey wey.	taley or t'laley wey.
talaey or t'lalaey wuh.	taley or t'laley wa'h.

Plural.

tali or t'lali wñ.
 tali or t'lali wa'ai.
 tali or t'lali wū (M.).
 tali or t'lali wey (F.).

1st Future—‘I should go,’ &c.

lār sham.	lār shū.
lār shey.	lār sha'ai.
haghah di lār or lār di shī.	haghah di lār shī or iār di shī.

2nd Future—‘I will go,’ &c.

zah bah lār sham.	muḡ or mungah bah lār shū.
tah bah lār shey.	tāsū bah lār sha'ai.
haghah bah lār shī.	haghah bah lār shī.

Throughout this tense the particle ‘bah’ may optionally follow ‘lār’ instead of precede it, when the affixed personal pronouns are not used. See also 2nd Future Tense, p. 44.

Aorist—‘I may, shall, etc. go,’ &c.

lār sham.	lār shū.
lār shey.	lār sha'ai.
lār shī.	lār shī.

Doubtful Past—‘I may have gone,’ &c.

Masc. Fem.

t'lalacy t'laley bah yam.	t'lali bah yū.
t'lalacy t'laley bah yey.	t'lali bah ya'aī.
t'lalacy t'laley bah wī.	t'lali bah wī.

The other form of the past participle ‘t'alacy’ may be used as an alternative masculine form, both singular and plural, and its feminine form for the feminine.

Past Conditional.—‘Had I gone,’ &c.

kih t'lam t'lalam.	kih t'lū or t'lalū.
kih t'ley or t'laley.	kih t'la'aī or t'lala'aī.
kih tah or ta (M.).	kih t'lal or t'lah (M.).
kih t'la'h or t'lala'h (F.).	kih t'ley or t'laley (F.).

Imperative.

lūr shah, wu lūr shah, war lūr sha'ai, wu lūr sha'aī, war
 shah, or dzah, ‘go thou.’ sha'aī, or dza'aī, ‘go you.’
 haghah di lūr shī, or lūr di shī, haghah di dzi or dzi di,
 ‘let him, her, it, go,’ ‘let them go.’

POTENTIAL MOOD.

This conforms in all respects to the Potential of *ai-ghal*, ‘to come’; the participles throughout each tense being, of course, for the singular masc. t'lalacy, fem. t'laley, and for the plural of both genders, t'lali.

Agent.

t'lūnacy or t'lūnacy (M.),	t'lūnki or t'lūni (M. & F.),
t'lūnkey, t'lūncy, t'lūnki,	‘the goers.’
or t'lūni (F.), ‘the goer.’	

Past Participle.

Singular, t'lalecy or taluecy (M.); t'lalecy or t'lali, or taley or tali (F.); *Plural*, t'lali or tali (M. & F.), 'gone.'

Noun of Fitness.

da t'lalo, da t'lo, da t'lalu, or da t'lu, 'of or for going.'

Irregular Intransitive Verb, in which the particle 'wu' is used.

Infinitive—khatāl, 'to ascend.'

Present—'I ascend,' &c.

khejzam.*

khejzū.

khejzey.

khejza'nī.

khejzi.

khejzi.

Imperfect—'I was ascending.'

khatam or khatalam.

khatū or khatālū.

khatay or khataley.

khatā'nī or khatalā'nī.

khot (M.).

khatāl or khātāreh (M.).

khata'h or khatalu'h (F.).

khatay, khataley, khati, or khatali (F.)

Continuative Imperfect—'I used to ascend,' &c.

Identical with the Imperfect, with the particles 'bah' and 'wu' prefixed to each Person.

Past—'I ascended,' &c.

Identical with the Imperfect, with the particle 'wu' only prefixed to each Person.

* In the conjugation of this verb the Eastern Afghāns would replace the letter 'jz' by 'j'; thus, khejam for khejzam.

Perfect—‘I have ascended,’ &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
khatalaey yam.	khataley yam.	khatali yā.
khatalaey yey.	khataley yey.	khatali ya’āi.
khatalaey daey.	khataley da’h.	khatali dī.

Pluperfect—‘I had ascended,’ &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	
khatalaey wum.	khataley wum.	khatali wū.
khatalaey wey.	khataley wey.	khatali wa’āi.
khatalaey wuh.	khataley wa’h.	khatali wū (M.).
		khatali wey (F.).

1st Future—‘I should ascend,’ &c.

wu khejzam.	wu khejzā.
wu khejzey.	wu khejza’āi.
baghah di wu khejzī or wu	baghah di wu khejzī or wu
di khejzī.	di khejzī.

2nd Future—‘I will ascend,’ &c.

zah bah wu khejzam or wu	mūjz or mungah bah wu
bah khejzam.	khejzā or wu bah khejzā.
tah bah wu khejzey or wu	tāsū bah wu khejza’āi or wu
bah khejzey.	bah khejza’āi.
baghah bah wu khejzī or	baghah bah wu khejzī or wu
wu bah khejzī.	bah khejzī.

Aorist—‘I may, shall ascend,’ &c.

wu khejzam.	wu khejzū.
wu khejzey.	wu khejza’āi.
wu khejzī.	wu khejzī.

Doubtful Past—‘I may have ascended,’ &c.

Masc.

Masc. and Fem.

khatalacy bah yam.

khatali bah yū.

khatalacy lah yey.

khatali bah ya'ai.

khatalacy bah wī.

khatali bah wī.

In the feminine singular the feminine form of the participle khatalacy is used.

Past Conditional—‘had I ascended,’ &c.

kih khatam or kih khatal-
am. kih khatū or kih khatalū.

kih khatey or kih khatalcy. kih khata'ai or kih khatal-
n'ai.

kih khot (M.). kih khatal or kih khataeh
(M.).

kih khata'h or kih khatala'h kih khatey or khatalcy (F.).
(F.).

Imperative.

wu khejrah or khejrah, wu khejza'ai, 'ascend you.'
'ascend thou.'

haghah di wu khejzi or wu di khejzi, 'let him, her, it,
'ascend,' 'let them ascend.'

POTENTIAL MOOD.

This conforms in all respects to the Potential of rāghal, 'to come,' the masculine and feminine forms of the participles, of course, being used.

Agent.

khatūnacy or khatūnacy khatūnki or khatūnī (M. and
(M.), khatūnkey or khat- F.), 'the ascenders.'
ūncy (F.), 'the ascender.'

Past Participle.

Singular, khatalaey (M.), khataley (F.); *Plural*, khatali (M. & F.), 'gone.'

Noun of Fitness.

da khatalo, da khatalu, da khato, or da khatu, 'of or for going.'

The following is the conjugation of the Imperfect Transitive verb *kawul*, 'to do,' 'to make,' or 'perform,' which is chiefly used as an auxiliary in forming the inflections of other verbs. The compound tenses are wanting.

Infinitive—*kawul*, 'to do.'*Present.*

kawum, 'I do.'	kawū, 'we do.'
kawey, 'thou doest.'	kawā'ni, 'you do.'
kawī, kā, or kāndi, 'he, she, or it does.'	kawī, kā, or kāndi, 'they do.'

Imperfect.

Transitive verbs in any past tense of the active voice *must* agree with the noun in gender and number, and whether it be in an oblique case or not. The Imperfect tense is treated as a past tense in Pushto; and as this tense will serve as a model for the others, it will be well to study it. The first pronouns are inflected personal; the others those mentioned at page 21.

1st Form.—The governing noun being masc. singular.

mā or mī kāwuh, kâ, kah, or ka,	I was doing.
tû or di kāwuh, kâ, kah, or ka,	Thou wast doing.
haghah (M.) } yey, or yah kāwuh, kâ,	{ He or it was doing.
highih (F.) } kah, or ka,	{ She was doing.
mûjz or mû kāwuh, kâ, kah, or ki,	We were doing.
tâsû or mo kāwuh, kâ, kah, or ki,	You were doing.
hugho, yey, or yah kāwuh, kâ, kah, or ki,	They were doing.

2nd.—The governing noun masculine plural.

mā or mī kawul,	I was doing.
tû or di kawul,	Thou wast doing.
haghah (M.) } yey, or yah kawul,	{ He or it was doing.
highih (F.) }	{ She was doing.
mûjz or mû kawul,	We were doing.
tâsû or mo kawul,	You were doing.
hugho, yey, or yah kawul,	They were doing.

3rd.—The governing noun feminine singular.

mā or mī kawula'h,	I was doing.
tû or di kawula'h,	Thou wast doing.
haghah (M.) } yey, or yah kawula'h,	{ He or it was doing.
highih (F.) }	{ She was doing.
mûjz or mû kawula'h,	We were doing.
tâsû or mo kawula'h,	You were doing.
hugho, yey, or yah kawula'h,	They were doing.

4th.—The governing noun feminine plural.

mā or mī kawuley or kawuli,	I was doing.
tû or di kawuley or kawuli,	Thou wast doing.
haghah (M.) } yey, or yah kawuley	{ He or it was doing.
highih (F.) } or kawuli,	{ She was doing.
mûjz or mû kawuley or kawuli,	We were doing.
tâsû or mo kawuley or kawuli,	You were doing.
hugho, yey, or yah kawuley or kawuli,	They were doing.

Continuative Imperfect—‘I used to do,’ &c.

This tense is identical with the Imperfect, with the addition of ‘bah’ or ‘bah wu,’ which, when the inflected personal pronouns are used, come between them and the verb. When the other form of pronouns is used, the ‘bah’ or ‘bah wu’ precede the pronouns.

Past.

This tense also is identical with the Imperfect, except that it takes ‘wu’ after the pronoun if the inflected personal are used; and ‘wu’ before the pronoun with the other form of pronouns. The particle ‘wu’ is sometimes omitted in both cases.

1st Future—‘I should do,’ &c.

wu kam or wu kawum.	wu kū or wu kawū.
wu key or wu kawey.	wu ku'ai or wu kawa'ai.
haghah di wu kī or di wu kawi.	haghah di wu kī or wu kawī.

Alternative forms of the 3rd person are ‘di wu kandi,’ ‘di wu kā,’ ‘wu di kī,’ ‘wu di kandi,’ ‘wu di kā.’

2nd Future—‘I will do,’ &c.

zuū bah wu kam or wu ka- wum.	mūjz bah wu kū or wu kawū.
tah bah wu key or wu ka- wey.	tāsū bah wu ka'uī or wu kawa'ai.
haghah bah wu kī or wu kawi.	haghah bah wu kī or wu kawī.

Alternative forms for the 3rd person are ‘bah wu kandi’ or ‘bah wu kā.’ The personal pronoun can, also, be omitted throughout, in which case the particles ‘bah wu’ are transposed; thus, ‘wu bah kam,’ &c.

Aorist—‘I may or shall do,’ &c.

wu kam or wu kawum.	wu kū or wu kawū.
wu key or wu kawey.	wu ka'ai or wu kawa'ai.
wu kī, wu kawī, wu kāndi, or wu kū.	wu kī, wu kawī, wu kāndi, or wu kō.

Imperative.

kah, wu kah, kawah, or wu kawah, ‘do thou.’	ka'ai, wu ka'ai, wu kaw'ai, kawa'ai, or wu kawu'ai, ‘do you.’
haghah di wu kī, di wu kawī, di wu kāndi, di wu kō, or wu di kī, wu di kāndi, wu di kō, ‘let him, her, it, do,’ ‘let them do.’	

Agent.

Singular, kawūukaey or kawūnaey (M.), kawūnkay or kawūney (F.); *Plural*, kawūnkī or kawūnī (M. & F.).

Noun of Fitness.

da kawulo, ka kawulu, da kawo, or da kawu, ‘of or for doing.’

Infinitive—k'ral, ‘to do.’*Present*—‘I do,’ &c.

k'ram.	k'iū.
k'ey.	k'ra'ai.
k'pī.	k'pī.

Imperfect.

1st Form.—The governing noun masculine singular.

mā or mī kaṛ,*	I was doing.
tā or di kaṛ,	Thou wast doing.
haḡḡah (M.) } yey, or yah kaṛ,	{ He or it was doing
hiḡḡih (F.) }	{ She was doing.
mūjz or mū kaṛ,	We were doing.
tāsū or mo kaṛ,	You were doing.
huḡḡo, yey, or yah kaṛ,	They were doing.

2nd.—The governing noun masculine plural.

mā or mī k'ral,	I was doing.
tā or di k'ral,	Thou wast doing.
haḡḡah (M.) } yey, or yah k'ral,	{ He or it was doing.
hiḡḡih (F.) }	{ She was doing.
mūjz or mū k'ral,	We were doing.
tāsū or mo k'ral,	You were doing.
huḡḡo, yey, or yah k'ral,	They were doing.

3rd.—The governing noun feminine singular.

mā or mī k'ra'h or k'rala'h,	I was doing.
tā or di k'ra'h or k'rala'h,	Thou wast doing.
haḡḡah (M.) } yey, or yah k'ra'h or	{ He or it was doing
hiḡḡih (F.) } k'rala'h,	{ She was doing.
mūjz or mū k'ra'h or k'rala'h,	We were doing.
tāsū or mo k'ra'h or k'rala'h,	You were doing.
huḡḡo, yey, or yah k'ra'h or k'rala'h,	They were doing.

4th.—The governing noun feminine plural.

mā or mī k'rey or k'raleṽ,	I was doing.
tā or di k'rey or k'raleṽ,	Thou wast doing.
haḡḡah (M.) } yey, or yah k'rey or	{ He or it was doing.
hiḡḡih (F.) } k'raleṽ,	{ She was doing.
mūjz or mū k'rey or k'raleṽ,	We were doing.
tāsū or mo k'rey or k'raleṽ,	You were doing.
huḡḡo, yey, or yah k'rey or k'raleṽ,	They were doing.

* See the Imperfect of kawul, p. 53.

Continuative Imperfect.—‘I used to do,’ &c.

This tense follows precisely the analogy of the same tense in the verb ‘kawul,’ in both its forms.

Past.—‘I did,’ &c.

This tense is identical with the Imperfect just described, with the addition of ‘wu’ after the pronoun if the inflected personal pronouns are used, and with the ‘wu’ before the pronouns if the other form is used. The ‘wu’ is sometimes omitted.

Perfect.

1st Form.—For a noun masculine singular with both forms of pronouns.

mā, tā, haḡḡah (M.), hiḡḡih (F.), or mī, dī, yey, or yah kaṛay daey, ‘I, thou, he, it, she, has done.’

mūjz, tāsū, or huḡḡo, or mū, mo, huḡḡo, yey, or yah kaṛay daey (F.), ‘we, you, they, have done.’

For a feminine noun in the singular number the only difference in the conjugation is that kaṛey, the feminine form of the past participle, is used in lieu of the masculine.

2nd Form.—For a noun masculine and feminine plural.

mā, tā, haḡḡah (M.), hiḡḡih (F.), or mī, dī, yey, or yah kaṛī dī, ‘I, thou, he, it, she, has done.’

mūjz, tāsū, or huḡḡo, or mū, mo, huḡḡo, yey, or yah kaṛī dī, ‘we, you, they, have done.’

Pluperfect.

This is identical in every way with the Perfect, except in the auxiliary verb.

1st Future.—‘I should do,’ &c.

wu k'ram.	wu k'rū.
wu k'rey.	wu k'ra'ai.
haghah di wu k'ri or wu di k'ri.	haghah di wu k'ri or wu di k'ri.

2nd Future.—‘I will do,’ &c.

zrh bah wu k'ram.	mūjz bah wu k'rū.
tah bah wu k'rey.	tāsū bah wu k'ra'ui.
haghah bah wu k'ri.	haghah bah wu k'ri.

The pronoun can be optionally omitted throughout the tense, in which case the particle ‘wu’ precedes bah.

Doubtful Past.

1st Form.—For a noun masculine singular.

mā, tā, haghah (M.), highih (F.) bah karey wī, or bah mī, di, yey, or yah karey wī, ‘I, thou, he, it, she, may have done.’

mūjz, tāsū, hugho bah karey wī, or bah mū, mo, hugho, yey, or yah karey wī, ‘we, you, they, may have done.’

For a noun feminine singular the only difference in the conjugation is that karey, the feminine form of the past participle, is used, instead of the masculine.

2nd Form.—For a noun masculine or feminine plural.

mā, tā, haghah (M.), highih (F.) bah kari wī, or bah mū, mo, hugho, yey, or yah kari wī, ‘we, you, they, may have done.’

Past Conditional.

1st Form.—For a noun masculine singular.

kih mā, tā, haghah (M.), highih (F.) karey wey or wāe, or kih mī, di, yey, or yah karey wae or wāe, ‘if I, etc., had done.’

kih mūjz, tāsū, hughō, kapey wae or wāe, or kih mū, mo, hughō, yey, or yah kapey wae or wāe, 'if we, etc., had done.'

For a noun feminine singular all that is necessary is to use kapey, the feminine form of the past participle.

2nd. Form.—For a noun masculine or feminine plural.

kih mā, tā, haghah (M.), highih (F.) kapi wae or wāe, or kih mi, di, yey, or yah kapi wae or wāe, 'if we, etc., had done.'

kih mūjz, tāsū, hughō, kapi wae or wāe, or kih mū, mo, hughō, yey, or yah kapi wae or wāe, 'if we, etc., had done.'

Imperative.

wu k'rah or k'rah, 'do thou.' wu k'ra'āi or k'ra'āi, 'do you.'

haghah di wu k'ri or wu di
k'ri, 'let him, her, it, do
'let them do.'

Agent.

Singular, k'rūkaey or k'rūnaey (M.), k'rūkey or k'rūney (F.), 'the doer'; Plural, k'rūnki or k'rūni (M. and F.), 'the doers.'

Noun of Fitness.

da k'ralo, da k'ralu, da k'ro, or da k'ru, 'of or for doing.'

PASSIVE VOICE.

The construction of the Passive is so simple that it will be necessary only to give the third person singular of each tense.*

Present.—karaey shī (M.), karaey shey (F.).

Imperfect.—karaey shah (M.), karaey sh'wa'h or karaey sh'wala'h (F.).

Continuative Imperfect.—bah wu karaey shah (M.), bah wu karaey sh'wa'h or sh'wala'h (F.).

Past.—wu karaey shah (M.), wu karaey sh'wa'h or sh'wala'h (F.).

Perfect.—karaey shawaey daey (M.), karaey shawey da'h (F.).

Pluperfect.—karaey shawaey wuh (M.), karaey shawey wa'h (F.).

1st Future.—haghah di wu karaey shī or wu di karaey shī (M.); haghah di wu karaey shī or wu di karaey shī (F.).

2nd Future.—haghah bah wu karaey shī or wu karaey bah shī (M.); haghah bah wu karaey shī or wu karaey bah shī (F.).

Aorist.—wu karaey shī (M.); wu karaey shī (F.).

Doubtful Past.—karaey shawaey bah wī (M.), karaey shawey bah wī (F.).

Past Conditional.—kih haghah karaey shawaey wae or wāe (M.); kih haghah karaey shawey wae or wāe (F.).

Imperative.—haghah di wu karaey shī or wu di karaey shī (M.); haghah di wu karaey shī or wu di karaey shī (F.).

* See the conjugation of the auxiliary s'hwā (page 27), and mode of formation (page 41).

Past Participle —kapaey shawaey (M.), kapey shawey (F.);
kari shawi (plural).

Conjugation of a derivative transitive verb, formed from an adjective, which requires the verb 'k'ral' or 'kawul' in forming its different inflections.

Infinitive—dakawul, 'to fill.'

Present—'I fill,' &c.

dakawam.
dakawey.
dak'awi.

dakawū.
dakawa'ni.
dakawi.

Past.

1st Form.—Governing noun masculine singular.

mā, tā, haghah (M.), haghah (F.), or mī, di, yey, or yah
dak kar, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hughho, or mū, mo, hughho, yey, or yah dak kar,
'we, you, they, filled.'

2nd Form.—Governing noun masculine plural.

mā, tā, haghah (M.), haghah (F.), or mī, di, yey, or yah dak
k'ral, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hughho, or mū, mo, hughho, yey, or yah dak
k'ral, 'we, you, they, filled.'

3rd Form.—Governing noun feminine singular.

mā, tā, haghah (M.), haghah (F.), or mī, di, yey, or yah
daka'h k'ra'h or k'rala'h, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hughho, or mū, mo, hughho, yey, or yah daka'h
k'ra'h or k'rala'h, 'we, you, they, filled.'

4th Form.—Governing noun feminine plural.

mā, tā, haḡḡah (M.), highih (F.), or mī, di, yey, or yah
ḡakey k'rey or k'raley, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡḡo, o mū, mo, huḡḡo, yey, or yah ḡakey
k'rey or k'raley, 'we, you, they, filled.'

Aorist—'I fill or may fill.'

ḡak k'ram.

ḡak k'rey.

ḡak k'rī.

ḡak k'rū.

ḡak k'ra'ai.

ḡak k'rī.

For the feminine 'ḡak' becomes 'ḡaka'h' in the singular, and 'ḡakey' in the plural.

Imperative.

tah ḡak k'rah (M.), tah tāsū ḡak k'ra'ai (M.), tāsū
ḡaka'h k'ra'h (F.), 'fill ḡakey k'ra'ai (F.), 'fill
thou.'

haḡḡah di ḡak k'rī or ḡak di haḡḡah di ḡak k'rī or ḡak
k'rī (M.), haḡḡah di ḡaka'h di k'rī (M.), haḡḡah di
k'rī or ḡaka'h di k'rī (F.), ḡakey k'rī or ḡakey di k'rī
'let him, her, it, fill.' (F.), 'let them fill.'

Agent.

Singular, ḡakawūnkaey or ḡakawūnaey (M.), ḡakawūnkey
or ḡakawūney (F.), 'the filler'; *Plural*, ḡakawūnkī or
ḡakawūnī (M. and F.), 'the fillers.'

Past Participle.

Singular, ḡak kaṛaey (M.), ḡak kaṛey (F.); *Plural*, ḡak
kaṛī (M. and F.), 'filled.'

CAUSAL VERB REGULAR.

Infinitive—*āl-wuzawul*, 'to cause to fly.'

Present—'I cause to fly,' &c.

āl-wuzawam.

āl-wuzawzey.

āl-wuzawī.

āl-wuzawū.

āl-wuzawa'nī.

āl-wuzawī.

Past.

1st. Form.—Governing noun masculine singular.

mā, tā, haḡḡah (M.), *hiḡḡih* (F.), *or mī di, yey, or yah wāl-wuzāwul*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, yey or yah wāl-wuzāwul, 'we, you, they, caused to fly.'

2nd Form.—Governing noun masculine plural.

mā, tā, haḡḡah (M.), *hiḡḡih* (F.), *or mī di, yey or yah wāl-wuzawul*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, yey or yah wāl-wuzawul, 'we, you, they, caused to fly.'

3rd Form.—Governing noun feminine singular.

mā, tā, haḡḡah (M.), *hiḡḡih* (F.), *or mī, di, yey, or yah wāl-wuzawula'h*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, or yey or yah wāl-wuzawula'h, 'we, you, they, caused to fly.'

4th Form.—Governing noun feminine plural.

mā, tā, haḡḡah (M.), *hiḡḡih* (F.), *or mī, di, yey or yah wāl-wuzawuley*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, or yey or yah wāl-wuzawuley, 'I, thou, he, it, she, caused to fly.'

Aorist—‘ I may cause to fly,’ etc.

wāl-wuzawam.

wāl-wuzawey.

wāl-wuzawī.

wāl-wuzawū.

wāl-wuzaw’ūī.

wāl-wuzawī.

Imperative.

wāl-wuzawah or āl-wuzawah, wāl-wuzaw’āī or āl-wuzaw’āī,
 ‘do thou cause to fly.’ ‘do you cause to fly.’

haghah di wāl-wuzawī or wā
 dīl’wuzawī, ‘let him, etc.
 cause to fly,’ ‘let them
 cause to fly.’

Agent.

Singular, āl-wuzawūnacey or āl-wuzawūnaey (M.), āl-wuzawūnkey or āl-wuzawūney (F.), ‘the causer to fly’ ;
Plural, āl-wuzawūnkī or āl-wuzawūnī (M. and F.), ‘the causers to fly.’

Past Participle.

Singular, āl-wuzawulaey (M.), āl-wuzawuley (F.) ; *Plural*, āl-wuzawulī (M. and F.), ‘caused to fly.’

NEGATION AND PROHIBITION.

Negation and prohibition are expressed by the particles ‘nah’ and ‘mah,’ the position of which, however, depends upon the kind of infinitives with which they are used.

The particle ‘mah’ is alone used with the 2nd persons of the Imperative, and it invariably *precedes* the inflection of the verb with which it is used, whatever its description.

PUSHITO MANUAL.

~~Verbs~~ Derivatives, such as pre-watal, 'to fall,' which have a prefixed particle, place the 'nah' after the latter both in the past and present tenses.

pre-watal, 'to fall.'

Past.—pre nah wot, 'he or it did not fall.'

Aorist.—haglah nah wuzi or pre nah wuzi, 'he, she, it, may not fall.'

Imperative.—mah pre-wazah, 'do not thou fall.'

Regu'ar verbs, whether transitive or intransitive, take the 'nah' after the prefix 'wu.'

z'ghaledal, 'to run.'

Past.—wu nah z'ghaledal, 'he or it did not run.'

Aorist.—haglah wu nah z'ghali, 'he, she, it, may not run.'

Imperative.—mah z'ghalah, 'do not thou run.'

rā-w'fal, 'to bring.'

Past.—haglah rā nah war or yey rā nah war, 'he or it did not bring.'

Aorist.—haglah rā nah w'fi, 'he, she, it, may not bring.'

Imperative.—mah rā-w'fal, 'do not thou bring.'

When the negative is used with verbs similar to 'dakawul, the 'nah' follows the adjective or noun, and precedes the auxiliary; thus,

qakawul, 'to fill.'

Past.—haglah dak nah kap, or yey dak nah kap, 'he or it did not fill.'

Aorist.—haglah dak nah k'fi, 'he or it may not fill.'

Imperative.—mah dakawah, 'do not thou fill.'

In the Passive the 'nah' precedes the auxiliary ; thus,
wish-tal, 'to throw.'

Past.—haghah wish-talaey nah shah or haghah nah shah
wish-talaey, 'he or it was not thrown.'

Aorist.—haghah wish-talaey nah shī or haghah nah shī
wish-talaey, 'he or it may not be thrown.'

Imperative.—wish-talaey mah shah or mah shah wish-
talaey, 'do not thou be thrown.'

ADVERBS.

The Adverbs are for the most part indeclinable ; but some are subject to the usual change for the ablative case, and a few (derived from nouns and adjectives) are liable to the same change for gender, number, and case as the nouns they may qualify. Thus, *der*, 'much,' makes in feminine singular, *dera'h* ; in feminine plural and oblique cases singular, *derey* or *deri* ; in plural oblique cases, both genders, *dero*.

Adverbs of Place.

here, hither—dal-tah, dali, or hīs-tah.	before, in front, hitherto— w'rāndi or w'rāndey.
there, thither—haltah or haltah ki.	behind, after—w'rustah or w'rusto.
there, thither—hūri or hūri- tah.	hither, this side—daghah or dey khwā.
hence, from this place—lah daghah or lah dey dzā'ca or dzā'cah.	thither, that side—haghah khwā.
thence, from that place—lah haghah dzā'ca or dzā'cah.	beyond; there, on that side —haghah khwā or haghah palau.

side by side— <i>lhwā pah lhwā</i>	somewhere— <i>char-tah</i> .
on both sides— <i>dwāpsh lhwā</i> .	everywhere— <i>har char-tah</i> , <i>har yow dzā'e</i> .
elsewhere— <i>lōt char-tah or hēl dzā'e</i> .	nowhere— <i>hich artah</i> .
here and there— <i>daltah hal-tah</i> .	near, about— <i>najz-dey or najz-li</i> .
here, on this side— <i>dey lhwā, dey palu</i> .	somewhere or other— <i>yow dzā'e, yow char-tah</i> .
above, overhead— <i>portah or l'waph</i> .	where, wherever— <i>har char-tah</i> .
under, below, <i>ch'katak or jzawar</i> .	within, inside— <i>daban, dī-nanah</i> .
so far, to this degree— <i>tar daghah or tar dey pori or pori</i> .	above and below— <i>lāndi lāndi</i> .
so far, to that degree— <i>tar haghah pori or pori</i> .	upside down— <i>nyakopsh</i> .
	far, at a distance— <i>liri, lūh w'ātah</i> .
	round about— <i>hāperah</i> .

Adverbs of Time.

now, presently— <i>aos</i> .	gradually— <i>pāya'h pah pā-ya'h</i> .
ever, sometime— <i>kalah</i> .	successively— <i>palsh pash</i> .
sometimes, frequently, occasionally— <i>kalah kalah</i> .	before, prior— <i>pah lhwā</i> .
never— <i>hūts kalah</i> .	after, afterwards— <i>pas</i> .
always— <i>har kalah</i> .	to-day— <i>nan or nan wradz, or rwadz</i> .
whenever— <i>har kalah chih</i> .	to-morrow— <i>shā</i> .
sometime or other— <i>kalah nah kalah</i> .	two days since— <i>wapama'h wradz or rwadz</i> .
daily— <i>hara'h rwadz or wradz</i> .	three days since— <i>lā wapama'h wradz or rwadz</i> .
nightly— <i>hara'h shpa'h</i> .	four days since— <i>lā lā wapama'h wradz or rwadz</i> .
perpetually— <i>wār pah wār, dam pah dam</i> .	at the dawn (of day)— <i>shat-gāh</i> .
instantaneously— <i>zar pah zar</i> .	

ever—hargiz, hīts kalah.
 long since, long ago—lar-
 ghūnaey.
 last night—barāyah, barāyī
 shpa'h, begūnā'i shpa'h.
 as often, every time—har
 dzalah.
 once, at last—bārey, ākhir.
often, repeatedly—tso wār,
tso dzalah.
 repeatedly, often, frequently
 —wār pah wār.
once—yow dzalah, yowa'h
plā.
 twice—dwah dzalah, dwey
 plā.
 three—dre dzalah, dre plā.
 instantly, quickly, without
 delay—turt, sam lah
 lāsa.
 quickly, speedily—zar zar,
 mārāh mār.
 shortly, soon—najzdey or
 najzdi.

unawares, suddenly—nāga-
 hūn nā-tsāpah.
 all at once, suddenly—yak
 lakhtah.
 first, in the first place—
 runbaey or w'runbaey.
 secondly—dwayam.
 at last, at length, finally, at
 the end—ākhir.
 yesterday—parūn.
 shortly, soon, to-day or to-
 morrow—nan šabā.
 the day after to-morrow—
 bael šabā.
 early in the morning, be-
 times—wakhtī.
 always, ever—tal or tar talo.
 always, continually, ever—
 tal tah talah, tal tar-talah,
 hameshah.
 as yet, up to the present
 time—taraosa, lā taraosa.
 sometimes—charey charey,
 or chari ehuri.

Adverbs of Quantity.

so much—hombra'h da
 hombra'h, tsombra'h.
 that much—hombra'h kadr.
 this much—daghombra'h
 kadr.
 as much as—har tsombra'h.
 howmuchsoever—har tso.

gratuitously—werū.
 a great number, several—
 tso tso.
 much, in a great degree, by
 far—qer.
 a little, a few—lajz, lakotey.

Adverbs of Similitude.

thus, in this manner—dā or
 daghah shān.

thus, in this way—dā or
 daghah rang.

like as, as if, just as, for all
the world—lakah, shān,
ghundi, dod, pah dod,
makhaey, pah tēr.
so, in that manner—haghah
shān.
so, in that way—haghah
rang.

thus, so, in this manner—
hasey, daghah sey, dā
hasey, dāsey.
for example—magalaq.
that is to say—ya'ni.
thus, in this manner—hasey
shān.

Adverbs of Admonition.

look out! have a care!—wu-
gorah, wu-winah.
be cautious!—bedār shah.

know! recollect—pol shah.
take care! mind!—ghabar-
dār shah.

Adverbs of Society and Separation.

alone—yawādzay.
face to face—makhā-makh.
apart, at a distance—lirī, liri.
far away, very far off—lirī
lāghah.
at the side—arkh, arakh.
side by side—arkh pah
arkh.
singly, individually—yow
pah yow.
back to back—shā pah shā.
shoulder to shoulder—
nojza'h pah nojza'h.

apart, separately—beyal,
beyala'h, beyal beyal.
together—arrah.
besides, except—bey lah dey,
siwā lah dey, pratah lah
dey.
separately—tār pah tār.
uselessly—wuch pah wuch-
ah.
on opposite sides, on both
sides—porī rā porī.

Adverbs of Extremity and Termination.

to, up to, until—tar, porī.
hitherto, up to—tar dey
porī, tar daghah porī.
until, up to—tso, tso chih.
Beyond bounds—bey haddā,
lah haddā zi'āt.
to the last degree—tar
haddā porī.

till now, as yet—tar nosa
porī.
so far as—tar haghah porī.
till when? how long?—tar
kalah porī.
to the end—tar ākhir porī.
to the last, to the extreme—
tar nihāyata porī.

Adverbs of Interrogation.

where? whither?—chartah, charī, chari, kam <u>dzā'e</u> .	until when? how long?— tar kalah, tar kalah porī, tar kama porī or tar tso.
how? in what manner?— tsangah.	how much?—tsom brah kadr.
since when?—lah kama or lah koma wakta.	how often?—tso dzalah.
how much?—tsombrah, tsomrah.	why not?—waley bah nah wī.
whence?—lah kama, lah kama <u>dzā'e</u> or <u>dzā'eah</u> .	why? how? wherefore?— tsah larah, tsah lah, pah tsah.
when? at what time?— kalah.	for what? wherefore?—wa- ley, tsah dapārah.
how much longer?—lā tar koma.	in what way? how?—tsah rang, tsah shān, pah tsah togah.

Adverbs of Dubitation.

perhaps, haply—shā-yī, gūn- dī, gundi.	may be—bah wī.
perhaps not—nah dī wī.	probably—pah gumān sarah.
God knows— <u>Khudā-e</u> z'dah.	may or may not be—wī 'kīh nah wī.

Adverbs of Affirmation and Emphasis.

certainly, doubtless—bey shakah, lā chār.	necessarily, it behoveth— boyah, baedah.
necessarily—al-battah, <u>kho</u> , zarūr.	altogether, wholly, entirely —har gorah, yak lākhtah.
yes, indeed, yea—ho.	never, by no means—hādō, hādū.
merely, only, exactly—jor.	only, simply—faḡat.
right or wrong—hakk nā hakk, kām nah kām.	at all, events, whether or not, volens volens.— khwāh na-khwāh.
by no means, never—hīchar- ey, lah sarah, lasarah.	exactly, quite, the very saine—bēdū, ho bah ho.
really, truly—pah rīshṭī'ā, hakkān.	
by God!— <u>Khudā-e</u> jzo.	

Adverbial Modifiers.

no, not, nay—nah, yah. do n't—nah.

CONJUNCTIONS.

if—lih, war.	together, yoking—sarah lah
although—agtechih.	day.
and, even, likewise—ah ah,	unless—māgax, māgax.
and.	and, also—ah, ah.
but, yet, however—valey,	therefore, then—pah, ekah,
and.	dehlah.
because, except—ihā, prah-	that, because, where—lih,
ah.	unless, if not—lah lah,
if not, unless, otherwise—	then, because, therefore—
lah nah, kiah.	dehlah, lah ah yah lah,
then, therefore—lah kiah ah	lah dey sarah, lah,
ah ah.	or—yah.
but, moreover—lah lah.	

PREPOSITIONS AND POSTPOSITIONS.

of—lah.	to, until—tar.
to—lah, lahar, lah, wah,	on, upon—pah, pah bāndi.
wa lahar, wa lah, wa wa-	from him, her, it, or them—
tah.	pri, prey.
in—k'chey, pah k'chey.	over, above—da pāc, dapā-
below, under—tar lāndi, dā	lah.
lāndi.	before—dah lah.
with—sarah.	in, betwixt, between—mand,
for, for the sake of—dapā-	mi-yand.
rah.	in between, in the middle—
from—lah, lah nah, di, di	pah mi-yand.
nah.	

INTERJECTIONS.

well done! bravo!—āfrin!	lackaday!—afsos!
shābāsh!	would to God!—kāsh-kī!
have a care!—tam shah!	kāsh-kī!
bedār shah!	strange! good God!—'ajab,
alas! alas!—hai hai!	hāe hū-e.
sorrow! alas!—dregħa!	indeed! really!—bah!
avaunt! get away!—chi-	begone! get away!—lirī
khah.	shah! bi-ārtah shah!
oh!—ao! ai! wahey!	hush! silence!—chhupah!
dear! dear!—wūey! wūey!	chhap shah!
woe! woe!—wāe! wāe! or	hollo! oh! O!—ghūcha'h;
ākħ! ākh!	ghuchah! ghuchey!

NUMERALS.

1 yow or yowa'h.	20 shil.
2 dwah.	21 yow wisht.
3 dre.	22 dwah wisht.
4 tsalor.	23 dre wisht.
5 pindzah.	24 tsalor wisht.
6 shpajz.	25 pindzah wisht.
7 aowah.	26 shpajz wisht.
8 atah.	27 aowah wisht.
9 nah.	28 atah wisht.
10 las.	29 nuh wisht.
11 yow las.	30 dersb.
12 dwah las.	31 yow dersb.
13 di-yār las.	&c. &c.
14 tswār las.	40 tsalwesht.
15 pindzah las.	50 pindzos.
16 shapāras.	60 shpetah.
17 aowah las.	70 ao-yā.
18 atah las.	80 at-yā.
19 nuh las or nūnas.	90 nawey or newey.

100	sal or sil.	700	aowah şawa.
100	yow şawa.	800	atah şawa.
200	dwah şawa.	900	nuh şawa.
300	dre şawa or ter şū.	1,000	zar or yow zar.
400	tsalor şawa or tsūnşū.	2,000	dwah zarah.
500	pindzah şawa or pūnsū.		&c. &c.
600	shpajz şawa.		
10,000	las zarah.	10,000,000	karor.
100,000	lak.	1,000,000,000	behand or alif.
		1,000,000,000,000	nīl.

The first of the foregoing numerals becomes 'yowa' or 'yowah' in the oblique cases; and before a feminine noun takes imperceptible 'h,' and is liable to the same changes for number and case as other adjectives. The other numerals, being plural, take the indirect form of the plural, and are not subject to any other changes for gender or number.

The Ordinal Numbers.

first—runbaey, w'runbaey,	sixth—shpajzam.
fem. runba'i, w'runba'i,	seventh—aqwam.
awwal.	eighth—atam.
second—dwahyam.	ninth—nuham, nām.
third—dreyam.	tenth—lasam.
fourth—tsaloram, tsalaram.	&c. &c.
fifth—pindzam.	

before feminine nouns all ordinals but the first take imperceptible 'h' like other adjectives.

Fractions.

a quarter—pā.	one and a half—yow nīm
a half—nīm, nīma'h.	or yowa'h nīma'h.
three-quarters—dre pāwa,	one and three-fourths—pāo
dre pāwa'h.	kam dwah.
one and a quarter—pindzah	
pāwa, pindzah pāwa'h.	

Days of the Week.

Saturday—*khālī*, shanbah.
 Sunday—*it-bār*, atwār, yek shanbah.
 Monday—*gul*, pīr, do shanbah.
 Tuesday—*nahah*, sih shanbah.
 Wednesday—*chār* shanbah.
 Thursday—*pān* shanbah, panj-shanbah.*
 Friday—*jam'ah*, ādina'h.

Months of the Year.

<i>Name.</i>	<i>Meaning.</i>
Hasan Husain.	Hasan Husain.
Šafara'h.	Šafar.
Runba'i <i>khōr</i> .	The first Sister.
Đwahyama'h <i>khōr</i> .	The second Sister.
Dreyama'h <i>khōr</i> .	The third Sister.
Tsilorama'h <i>khōr</i> .	The fourth Sister.
Da <i>Khudā-e mī-āsht</i> .	God's month.
Da sho <i>qadr mī-āsht or</i>	The month of the Night of Destiny.
Da <i>barāt mī-āsht.</i>	
Da <i>rojzēy mī-āsht.</i>	The Fast month.
Da <i>wārah akhtar mī-āsht.</i>	The lesser Fast month.
<i>Mi-yāni</i> , <i>Mi'āna'h</i> , <i>Khālī</i> .	The Intermediate month.
Da <i>lo-e akhtar mī-āsht.</i>	The greater Fast month.

The Seasons.

Spring—*psar-lacē*. Autumn—*manacē*.
 Summer—*aorāyē*, *dobey*. Winter—*jālmāyē*.

* Amongst the tribes north of Peshāwar, Thursday is called *dā ziyārat rwadz*, 'the day of pilgrimage.'

The Cardinal Points.

North—*shacy taraf.*

South—*kirn taraf.*

East—*n'war khātah, n'mar khāt dh.*

West—*n'war pre-wātah, n'mar pre-wātah.*

SYNTAX.

The general order of words in a sentence is as follows:—First, the nominative, the adjective preceding the substantive; then nouns in the different cases, as required; a participle or adverb may follow; and the verb terminates the sentence.

Nouns.

When nouns of different genders occur in the same sentence, the adjective, verb, and participle, governed by them in common, must take the masculine form.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case, which in Pushto is the same as the nominative; thus, '*dū'i makr-ūna hasi kandi chili wa khalk ta'āmūna war-kawina no khpul dzūn tah khalkah marjū' kawina*,' 'Those (deceivers) practice such deceptions—they give *riots* unto the people, and they bias *the world* towards themselves.'

The particle '*da*,' which governs the genitive case, generally precedes the noun it governs.

When two nouns in the ablative case come together in a sentence, the '*a*' or '*ah*,' the sign of the case, is only used with the last.

The particles '*tah*,' '*lah*,' '*lah*,' &c., governing the dative case, are often used to denote '*for*,' '*for the sake of*,' &c.; thus, '*kih shūbbūz lahar sūna'h da'h da chaujario*,

'ankabūt larah sīnā'h da'h da magas,' 'If the breast of the partridge is *for* the falcion, *for* the spider is the breast of the fly.'

In sentences where there are two objective cases, the one denoting the object, and the other the person, the object of the transitive verb *must* be put in the dative case.

The dative case is sometimes used instead of the genitive to express relation or possession; thus, 'ghah tuḥīn'h chih wa'h plār mā tah rāstawuley,' &c., 'That curiosity which father had sent *for me*,' &c.

Diminutives and terms of endearment are formed by the addition of one or other of the following terminations, -k, aey, -a'ī, -ra'ī, -kaey, -gaey, -oṭ, -oraey, -ūkaey, -gūṭaey; as bāzārgaey, 'a small market,' jūnaka'ī, 'a little girl,' chargoraey, 'a young or little cock,' w'ṛūkaey, 'a little (boy),' &c.

Adjectives.

The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular.

Adjectives are often used alone, the substantive being understood.

When any other than the first numeral adjective is used with nouns in the masculine gender, the noun is most generally inflected, and takes '-a' or '-ah'; but occasionally it takes the plural form. When numeral adjectives are used with feminine nouns, the latter take the plural form without exception.

When the first numeral adjective is used with nouns, it is subject to the same changes for gender, number, and case as the noun it qualifies.

Pronouns.

In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns are used, the separate personal pronouns may be altogether omitted, or may be used with them. When the meaning is clear without them, they may be dropped in the 3rd person singular and plural of intransitives also.

The third personal pronoun 'haghah' is sometimes used as the remote demonstrative, and is declined in a similar manner.

The prepositions 'tar' and 'par,' meaning 'to' and 'upon' respectively, with the addition of long 'i' or short 'i' are used as pronouns, when they become 'tri' or 'tri,' 'from him, her, &c., and 'pri' or 'pri,' 'upon him, her, &c. The particle 'nā' or 'nah,' to which 'tey' or 'ti' is prefixed in the oblique cases, is also used for 'pri.' These substitutes for pronouns cannot be called prepositions, because they have a pronominal meaning inherent in them. They are used for both things animate and inanimate, and singular and plural, and are not subject to any change for gender; thus, 'Dā haghah, Adam Khān dācy chih Durkhāna'i tri biwaley da'h, 'This is that same Adam Khān from whom Durkhāna'i has been carried off.'

In speaking of one's-self with another, preference is given to the 1st person in the first instance. The Afghāns also use the *singular*, not the plural form of the pronoun, when referring to one person only.

When a third person is mentioned, the words of the speaker himself must be repeated, instead of using the 3rd person; thus, 'Chih war tah yādah sh'wah chih k'ada'h mī karey nah da'h, 'When he recollects that the k'ada'h has not been performed by me.'

When a second pronoun is required to refer to the same person or thing as the subject, the reflexive pronoun

'khpul' must be used; thus, 'Mīrzā! khpul dzūn pa-
khpulah stā-yi,' 'O Mīrzā! he *himself* glorifieth *himself*.'

When, however, a pronoun in the *second* member of a sentence refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used, instead of the reflective.

The reflective is joined to nouns and pronouns by way of identity, peculiarity, or emphasis; thus, 'Khudā'e pa-
khpulah dā wayalae (daey),' 'God *himself* hath said,' &c.

The pronoun 'tsah,' used both as an interrogative and an indefinite, is often employed as an exclamation; thus, 'Tsah balā sakhta'h dāna'h yam na-poheizam!' 'What unfortunate hard grain I am I know not!' It may, also, be used as a discriminative; thus, 'Tsah hākim tsah ra'ivat tsah ghair zer,' 'Whether ruler or subject, whether foreign or strange.'

The adverb 'chartah' is used emphatically to denote dissimilarity, contrariety, and non-existence between matters and things; thus, 'Chartah da yār shūndey! chartah gham da dil o jān!' 'Where (are) the lips of the beloved! where (is) the sorrow of heart and soul!'—implying that there is no similarity between them.

Verbs.

Transitive verbs, in any past tense of the active voice, must agree with the object in gender and number; thus, 'Bahrām khalāsa'h haghah:jina'i k'rala'h lah kaidah,' 'Bahrām released that damsel from confinement.' The agent is used in the instrumental case, and takes the inflected form when capable of inflection:

Some transitive verbs, such as 'wayal,' 'to speak,' and 'katal,' 'to look at,' 'to observe,' absolutely require the object to be put in the dative case, without which the sen-

tence would convey no meaning; thus, 'Ādam Khān Balo tah wuh wey chih,' &c., 'Ādam Khān said to Balo, that,' &c.

Puṣhto nouns have no particular terminations for the objective; it is distinguished by its position, which properly is after the agent and before the verb. In all other instances the object may be known by the gender and number which the verb assumes to agree with it, and by the affixed personal pronouns which point out the objective case. Example:—'Chih Aurang Bahrām khabar kah lah dey hālah, andeshno yey šurat tāo kaṛ: shah pareshāna,' 'When Aurang made Bahram acquainted with this circumstance, care and anxiety excited him: he became distracted.'

Reverse the position of 'Aurang,' the agent, and he becomes the object.

The infinitive form of the verb is often used to denote the absolute necessity of an action; thus, 'bal hālāl hālāl garnal daey,' 'Moreover, what is legal and right, it is necessary to account lawful.'

The infinitive in the genitive case, is the 'noun of fitness' shown in the paradigms of conjugation.

The past tense of a verb is often used in a future sense; thus, 'bāda! kih da yār khabar di rū-waṛ, lah z'rah bah wākhley da hijrān sawi dāghūna, 'O gentle breeze! if thou wilt bring (*lit.* if thou broughtest) news of the beloved, from the heart thou wilt remove the absence-burned scars.'

Of intransitive verbs, the 3rd person singular and plural of the past tenses is alone subject to change of termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

The present tense is in many instances used in a future signification; thus, 'da-janat naḵsho nigār tri porey hīts shi chih sh'kārah kā yow nigār nigār lah maḵha, 'the rapture and bliss of Paradise will be nothing in his eyes, when

the beloved displayeth one of the charms of her countenance.'

The Pušto has no regular potential mood; and the passive form of the verb is used instead, with a slight difference in the construction. *Intransitive* verbs have no passive voice, but a passive form (that is, the different past participles with the auxiliary 'to be') is used for the potential in their case. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly.

The *transitive* form of the potential is easily distinguished from the passive voice, as both the agent and the object *must* be expressed for the former; whilst, in the latter, the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental case in the past tense.

The present participle is constantly used as a noun; thus, 'āl wātah' means both 'flight' and 'fleeing,' 'př wātah,' both 'a fall' and 'falling,' &c.

The past participles of Pušto verbs are very often used as past conjunctive participles; thus, 'da rukḥṣat salām nī karaey tri bidā shwam,' *having made* my parting salutation, I bade them farewell.

Sometimes a meaningless sound is added to a word to produce a jingle of rhyme; thus, 'da dunyā da sūd da-pārah bāedah nah daey chih grewān k'rey da'izat pah chā shūk pūk,' 'for the sake of the profit of the world, it behoveth not that thou shouldst rend the collar of any-one's fair fame.'

PUSHTO MANUAL.

PART II.

EXERCISES AND DIALOGUES.

KISSEY LAH ISAPA AL-HAKİM. FABLES FROM ÆSOP AL-HAKİM.*

1. Tapūs aw Kowlarey.

Yow tso kowlaro lah qerah
muddatah lah werey da yow-
ah tapūs pah nā-ārāma'i
k'shey rwadziterawali, magar
chih tal yey bedāri kawula'b,
aw lah korah khpulab lirī nah
tālī, lah hamley da dush-
mantarao-sah-pori pah āmān
wey. Nūr chih tapūs wu-po-
hedah chih hamley mī bey-
fā-idah dī, war da farīb aw

1. The Kite and Pigeons.

Some pigeons had long
lived in fear of a kite, but
being always on the alert,
and not going far from the
dove-cote, they had con-
trived hitherto to escape
the attacks of the enemy.
So when the kite found that
his sallies were unsuccessful,
having betaken himself to
craft, he brought stratagem

* These have been selected from my illustrated Pushto Edition of Æsop's Fables

da makr pra-natalaey, hīlah-sūzi yey w'randi wu-nawal-a'h: nūr yey wa-dū-i talī wa-vey chih, "Dā jzwandūn da tal-tar-talah andeshney tsalah khwasshawa'i? Kih fakāt mā khpul bādshāh k'ra'i hara'h hamla'h chih pah tāsū kedey zah bah mo da balā spar wum lah highey bah mi khūndi kawuley." Nūr kowtaro, da dah pah khhabaro wīsah karaey, pah takht da shāha'i yey k'she-nāwo; magar chih pah takht k'shenāst pah adā kawulo da khpul bādshāa'i hakḡ pah khwaralo da yowey kowtarey hara'h rwaḡ sar shah. Pah lidalo da dey hāl yawey kawtarey chih iutizār da wār khpul yey tsāwuh, hum daglah kadr yey wu-vey, "Har-tsah chih wu-sh'wal lah-mūjz-sarah lā-ik daey."

Fā'idah.—Haghlul kasān chih lah khpulah lāsah wa koun zūlim yā yowah duśh-man tah pah dzān tasalluḡ war kawī, hiṡṡa'ajjub dīnah k'ri kih haghlah pah ākhir k'shey pah dū-i zūlm wu k'ri.

2. Lūmbar aw Wūza'h.

Yow lūmbar pah yowah kūhi h'shey lwedalaey. wuh, aw lah qerah muddatah yey

to bear: so he said to them,

"Why do ye prefer this life of continual anxiety? If you would only make me your king, I would secure you from every attack that could be made upon you."

The pigeons, trusting to his professions, placed him on the throne; but when he was established thereon, he began to exercise his prerogative by devouring a pigeon a day.

Whereupon one pigeon that yet awaited his turn, said no more than, "It serves us right."

Moral.—They who voluntarily put power into the hand of a tyrant or an enemy, must not wonder if it be at last turned against themselves.

2. The Fox and Goat.

A fox had fallen into a well, and had been casting about for a long time how

bah dzānāh sarāh andōshnā'h
 k'wul'ch chih pah tsah taur
 bah lah dey k'uh pah bi-ā-
 tah wu-wuē. "A' hū yowā'h
 wuzā'h wā hūghāh dā'e t'ā
 wu-rā-ghā'h, ghōch y-y
 chih zōb'ch wuzā'h bi-nūrlāh
 lūmāy y-y p'ōhtānā'h wu-
 k'pā'h chih zōb'ch shēy aw
 deroy dey k'ih yōh. Lūmāy
 pāhūrā'h k'ātrā'h k'pūl'ch
 pōchūley, wā't d' yey wu-
 wēy," "A' dōtōy sh'kātāh rā-
 shāh; nōb'ch hūy chāghā-
 oy dey chih nāh pah zōb-
 j'ūm, aw hōmbrāh deroy dey
 chih kām-wālināh-l'ūi." Pah
 dey l'ābārā'h wuzā'h pah-
 ūmā'h arāh dā'lāndā wā-
 k'ūh tāh aptāwā'h sh'wā'h.
 Pah rāsedālo dā dey lūmāy,
 pah sh'kārō d' dōtōy k'pūl-
 ey mōlād a' hūstōy, pah
 chūlūka' t'ārāh, dāngē-lāhēy,
 lah k'ūh dā-bāndi rā-wu-
 k'hot, aw wā hūghēy fārāb.
 k'hwārāley gharīley wāzōy
 tāh yey lōy z'pāh-wāzōyāh
 wu-wēy chūh," Pah nī-bat
 wā j'ūmā'h stā tāh k'ih nūmēy
 dā hūghīh dī pōhā'h dā-
 lūley, pā-k'hwā tar aptāwē-
 dālo bah dī kātāley wuh."

3. Lewah aw K'auol.

Pah stūnī k'shēy dāyowāh
 lewāh yō hāq ūr shāyāey

he should get out again. At
 length a goat came to the
 place (and) wanting to drink,
 asked Reynard whether the
 water was good, and if there
 was plenty of it. The fox,
 discerning the real danger
 of his case, replied,

"Come down, my friend;
 the water is so good that I
 cannot drink enough of it,
 and so abundant that it can-
 not be exhausted." Upon
 this the goat, without any
 more ado, leaped into the
 well.

Upon her arrival the fox,
 taking advantage of his
 friend's horns, and nimbly
 having leaped, came out of
 the well, and coolly re-
 marked to the poor deluded
 goat,

"If you had half as much
 brains as you have heard,
 you would have looked be-
 fore you leaped."

3. The Wolf and Crane.

A wolf had got a bone
 stuck in his throat, and, in

wub, aw pah der 'azāb girif-tār daltah haltah z'ghāst, har dzān-dār chih bah pah pes̄h shah pah 'ājizī bah yey du'ā da khalāsa'i lah highey sakhta'i tri ghošhtala'h, aw pah trats k'shey bah yey dā wayal chih wa haghah nek-bakht k'shawūnkī tah bah tsah shm̄h in'am war-k'ram. Nūr pah yowah kamol zāra'i aw wa' dey da dah aṣar kaṛey, bey - fikrah yey ūjzda'h ghāra'h khpula'h da lewah pah khūla'h nanayastaley, haghah had yey lah stūnī da dah rā-wu-yost. Nūr pah narma'i sarah yey haghah in'am wa'da'h kaṛey tri wu-ghošt. Pah ārwedalo da dey lewah tandacy triw ghāsh spīn kaṛey pah zāhir khafah war tah wu-yey-vey. "Ainā-shukrah makhlūkah! Zī'āt tar dey in'am tsah ghwārey chih sar di pah zāmo k'shey da lewah yaśh-acy, pah salāmat di rā-wu-yost!"

Fā'idah.—Haghah kasān chih ikhlās-mandī kawī faḳaṭ pah umīd. dā 'iwaz mundalo, nah bo-yah chih ta'ajjub wu-k'ri kīh pah mu'amalab k'shey lah kam zāto sarah, pah 'iwaz dā shukrāney-bey hadḍah rish-khand mūmī.

the greatest agony, ran up and down, beseeching every animal he met to relieve him of his pain, and hinted at a very handsomereward to the successful operator. A cranc, moved by his entreaties and promises, having ventured his long neck down the wolf's throat, drew out the bone from it. He then modestly asked for the promised reward. On hearing this, the wolf, grinning and showing his teeth, replied, with seeming indignation,

"Ungrateful creature! What other reward do you ask for than that having put your head into a wolf's jaws, you brought it safe out again!"

Moral.—Those persons who are charitable only in the hope of a return must not be surprised if, in their dealings with evil men, in lieu of thanks they meet with boundless jeers.

4 Khud-pasanda'h Kā-gha'i.

Yawey kāgha'i khūd-pas-
audēy pah hasey shān tso da
 dey pah jajūri k'shey dzā'e-
da'h, tso barney chih tā'ūsāno
āchawuli wi wākhistālī,
 pah khupulo barno k'shey
 yey lekey k'rey, aw kādim
sūlān khupul nā-tsāzāh shunc-
ralacy, dzān yey pah derey
gustakha'i sarah pah yowah
sail k'shey da dey rangino
murghāno dākhil kar. Hu-
gho bey draugah ahwāl da
highēy bey-satah wa-ra-
ghaley daryūft kapaey.
haghah 'ūriatey barney yey
 tri wu-k'shaley, aw pah ma-
shūko wahalo hājūm pri
karī, lah khupulah sailah yey
wu-yastala'h. Highēy lad-
bakhtey bey našibey kā-
gha'i, der āzār mundaley
 lah haddah zī'āta afso
kaey, biārtah pah awwalnō
sūlāno gaḡah sh'wala'h, aw
ghošt yey chih bī-ā lah
dū-i sarah wu-āstejzi goyā
chih hits pri shawacy nah
wuh. Magar dū-i maghrūri
 da dey pah yād dar-laley,
 lah khupuley mal-gira'i yey
wu-sharala'h aw yowey lah
hughō chih lajz muddat
shawacy dey pah tsah nah
shmerala'h, pah taur da dars

4. The vain Jackdaw.

A jackdaw, as vain and conceited as a jackdaw could well be, having picked up the feathers which some peacocks had shed, stuck them among her own, and despising her old companions, introduced herself with the greatest assurance into a flock of those beautiful birds.

They instantly detecting the character of the intruder, stripped her of her borrowed plumes, and falling upon her with their beaks, sent her about her business.

The unlucky and unfortunate jackdaw, sorely punished (and) deeply sorrowing, betook herself to her former companions, and would have flocked with them again as if nothing had happened. But they, recollecting what airs she had given herself, drummed her out of their society, while one of those whom she had but lately despised, read her this lecture: "Had you been contented with what nature made you, you

yey war tah wu-vey : "Kih tā pah haghah togah chih khudā-e paidā k'rey kanā'at karāey wāe, lah sazā da lo-e-āno tar tā aw hum lah maz-amatah da khpulo sālāno nijāt bah dī mundalaey wuh."

would have escaped the chastisement of your betters and also the contempt of your equals."

5. Kunḍa'h aw Chirga'h.

5. The Widow and the Hen.

Yowey kunḍey yowa'h chirga'h dar-lala'h chih har saḥār bah yey yowa'h haga'i āchawula'h. Nur kunḍey lah ḍzānah sarahandeshna'h wu-k'ra'h, "Kih zah da khpul-ey chirgey ḍānah war do-chanda'h k'ram, dwah ḍzalah bah dī rwaḍzi haga'i wā-chawī." Nūr tadbīr khpul yey wu-āzmayah, aw chirga'h hasey tsorba'h sh'wa'h, chih bi-l-kull lah haga'i āchawulo wa-wata'h.

A widow kept a hen that laid an egg every morning.

So the widow thought to herself, "If I double my hen's allowance of barley, she will lay twice a day."

So she tried her plan, and the hen became so fat and sleek that she left off laying at all.

Fā-īdah.—Har-chih khalk atkalawī tal pah haghah shān pah wuḳū nah rā-ḍzī.

Moral.—What people imagine does not always happen. Figures are not always facts.

6. Ghar pah ḥālat da Langālwah.

6. The Mountain in Labour.

Pah tero shawio rwaḍzo, pah yowah gh'rah k'shey.ḍer zorawar ghurumbey ārwed-ah shah. Wayalāey shah

In days of yore, a mighty grumbling was heard in a certain mountain. It was said to be in labour, and

chih ghar pah langülwah
k'shey dney, nür tolney tol-
ney khalk lah liro najzdo,
da-pārah da lidalo chih tēh
bah wu-zejjawi jam'ah
sh'wal. Pas lah derah inti-
zārah tskawulo aw lah der
shroh shroh akal kawulo da
naudartsāno, nā-t'iyah da
bāndi yow majzak rā-wu-
wot!

Fā'idah.—Dā kīssa'h pah
shān k'shey dahūgho ka'āno
da'h chih lo-e-ey lo-e-ey wa'-
dey yey pah nā-t'izah 'amī
tar sarah rasejzi.

multitudes flocked together
from far and near, to see
what it would produce.

After long expectation and
many wise conjectures from
the bystanders, suddenly
out popped a mouse!

Moral.—This story applies
to those whose magnificence
promises end in paltry per-
formance.

7. Chirg aw Maighal- ara'h.

Yow chirg pah ghūjal
k'shey da yowah bazgar pah
umid da dāney mundalo da-
pārah da shudzey khpuley
khazala'h pah psho lavast-
aley palatula'h, kuzā-kār
nazar yey pah yowah gauhar
wu-n'shat' elūh ittīfākay
haltah lwe-dalay wuh. Nūr
yey wu-wey, "Ho! tah k'yo
yow shah tsiz yey pah nazar
da hūgho chih tā 'ariz
shmeri, magar wa-mā-tah
yowa'h dāma'h da nor-būslā
bihtara'h da'h tar tatnāmo
marghalaro chih pah dunyā
k'shey di."

7. The Cock and the Pearl.

A cock scratching up the
straw in a farm-yard in
search of food for his hen,
chanced to hit upon a jewel
that by some chance had
fallen there. "Ho!" said
he, "you are a very fine
thing, no doubt, to those
who prize you, but to me one
barley-corn is better than
all the pearls in the world."

Fā-īdah.—Haghah ching der hoshyār ching wuh, mag-ar der kam-'akl kasān dī chih zalil garī haghah tsiz chih der girān bahā wī fakāt lah dey sababah chih wāḳif-iyat nah pah lārī.

Moral.—The cock was a sensible cock, but there are many silly people who despise what is precious only because they cannot understand it.

8. Ser-laey aw Lewah.

Yow ser-laey pah bām da yowey l'warey khūney dare-dalaey, yow lewah yey k'shatah pah lārī t'lūnaey wu-lidah aw pah peghor war-kawulo wa-dah-tah sar shah. Lewah fakāt da-pārah da dzawāb war kawulo wa-dah-tah daredalaey, wu-yey-vey, "Ai nā-mardah! dā tah nah yey chih wa-mā-tah kandzāl kawey, balkih daglah dzā'e daey chih tah pri walār yey."

8. The Kid and Wolf.

A kid being mounted on the roof of a lofty house, saw a wolf passing below, and began to revile him.

The wolf, having merely stopped to reply, said, "Coward! it is not you who revile me, but the place on which you are standing."

9. Kabla'i aw Mor yey.

Yowey kabla'i yowah rwadz wa-mor-tah wu-vey, "Ai adey, tar spaey kho tāh lo-ea'h yey, aw tar garanda'i aw tar ūjzd sāhey yey, aw da-pārah da sātalo da khpul dzān sh'kar hum larey; nūr tsah sabab daey chih lah sh'kārio spīo hombrah we-rejzey?" Mor yey masedal-

9 The Fawn and her Mother.

A fawn said to her mother one day, "Mother, you are bigger than a dog, and swifter and better winded, and you have horns to defend yourself; how is it, then, that you are so afraid of the bounds?" Her mother, smiling, said, "All this, my child, I know full well; but

ey wu-yey-wey, "Ai farzand-ah, pah dā talah, zah shah pohejzam; magar har-kalah chih ghapā da spī ūrwam. pshēy mī, lās-pah-lāsa, pah har-kadr tso tuwānejzi jzir mī biā-yi."

Fā'idah.—Pah hūg dalil bah bey z'rah pah ghairat rā-nah-wali.

no sooner do I hear a dog's bark, than forthwith my heels take me off as fast as they can carry me."

Moral.—There is no arguing a coward into courage.

10. Lūmbar aw M'zarney.

Yow lūmbar chih hūg-kalah yey m'zarney lidalay nah wuh, chih awal wār lah ittifākah lah-dah-sarah pesh shah, hombra'h wera'h priwu-raghlā'h chih najzdey wuh lah wērey mār shi. Dweam dzalah chih war-sarah mulūki shah, lū dzini pah wera'h wuh, magar pah yowah shūn yey khpula'h wera'h putā'h k'ra'h. Dreyam wār chih yey wu-li-dah hasey bey-bākah shāh, chih, pah w'rāndi yey wu-raghlāy, bara'h gara'h yey war-sarah wu-k'ra'h.

Fā'idah.—Lah dērey nāstey walārey spuk-wālaey paidā kejzi.

10. The Fox and Lion.

A fox who had never seen a lion, when by chance he met him for the first time, was so terrified that he almost died of fright. When he met him the second time he was still afraid, but managed to disguise his fear. When he saw him the third time he was so much emboldened, that, having gone up to him, he asked him how he did.

Moral.—Too much familiarity breeds contempt.

11. Zor sh'kāri Spāey.

Yow sh'kāri spāey, chih pah khpul'umr k'shey pah khpul kār der marāney

11. The old Hound.

A hound who had been an excellent one in his time, and had done good service to his

wuh, aw pah maidān da sh'kār yey da-pārah da tsashtau khpul shmeh khid-mat pah dzā'e rā-wuray wuh, ākhir lah derah 'umrah aw lah wāfiro mihnato zor shawacy lah kārāh wu-wot. Yowah rwadz, pah waqt da sh'kār da soqaro, yow soqar yey tar ghwajz wu-niwah, magar ghāshūnah yey pah jzāmo k'shey da haghah lah ao-ūrio wu-khatal, aw pri lāzim sh'wah chih niwah khpul prejzdi, nūr soqar tri khalās shawacy lār. Sh'kārī pah daey pri rā-ghalacy, der yey malāmat kar. Lekin haghah za'if spī dzawāb war kar, "Kadim nokar khpul mu'af k'rah! Kūwat dzamā wuh nah irāda'h mī chih kotāhi yey wu-k'rah. Nūr pah 'iwaz k'shey da peghor rā-kawul wa-mā-tah da-pārah da haghah chih nos yam, dar yād k'rah haghah chih pa-khwā wum."

master in the field, at length became worn out with the weight of years and trouble.

One day, when hunting the wild boar, he seized one by the ear, but his teeth gave way from the gums, and he was forced to let go his hold, so the boar escaped. Upon this the huntsman, coming up, severely rated him. But the feeble dog replied, 'Spare your old servant! It was the power, not the will, that failed me. Remember rather what I was, than abuse me for what I now am.'

12. As aw Sā-is.

Yow sā-is wuh chih dāna'h da ās bah yey ghā karay pro-la'h, sarah lah dey chih tola'h rwadz bah lah sahūrah tar n'mā-shāmali' pah ghāshio aw timār da dah masbghūl

12. The Horse and the Groom.

A groom there was who used to steal and sell a horse's corn, yet was very busy in grooming and whispering him all the day long. The horse said to him, "If

wuh. As war-tah wu wey,
 "Kih pah rish-ti-ū ghwārey
 chih zahshuh sh'kārāshuh,
 wa-mū-tah lah ghasho aw
 timūrah lajz rā-krah, aw
 zīrt lah dāney.

you really wish me to look
 well, give me less of your
 currying, and more of your
 corn."

13. Dwey Dzola'i.

Har saraey dwey dzola'i
 yowa'h par shū bāl'h pah
 ghejz k'shey aghli, aw dwa-
 ra'h dakey lah 'aibūnah di.
 Magar haghah chih pah
 ghejz k'shey da'h, duka'h lah
 'aibūno da humsāyagāno
 d'h, aw haghah chih tar
 shū da'h, duka'h lah 'aibūno
 khpula'h da'h. Nūr hum
 duglah sabab daey chih
 khalk lah khpulah 'aibūno
 kārna'h aw rānda'h di,
 magar da humsāyagāno yey
 liis kalub lah nazarah da-
 bāndi na-dzi.

13. The Two Wallets.

Every man carries two
 wallets, one before and one
 behind, and both are full of
 faults. But the one before
 is full of his neighbour's
 faults, and the one behind
 of his own faults. Thus it
 happens that men are deaf
 and blind to their own
 faults, but never lose sight
 of their neighbour's.

14. Spacy aw Aks.

Yowah spi tükra'h
 ghwasht'a lah tükāno, da
 kashāb ghā k'ra'h aw wa-
 ta-as-tah da kor t'alaey, pah
 yowah sind port wot chih
 aks khpul' yey k'shatah pah
 noba. k'shey wu - lidali...
 khyāl yey wu-kar chih bāl'
 spacy daey, tükra'h da

14. The Dog and the Shadow.

A dog stolen a piece of meat
 out of a butcher's shop, and
 on his way home was cross-
 ing a river, when he saw his
 own shadow reflected in the
 stream below. He thought
 that it was another dog
 taking a piece of meat in
 his mouth. So he resolved

ghwas^ho pah khūlah niwal-
ey, nūr yey lah dzānah
sarah mukarrar k'rah chih
tsashtan da highih bah hum
sham; magar pah khūlo
āchawulo wa haghah ghani-
mat shmeralacy tah, haghah
ghwas^hha'h chih dar-lodaley
yey lah khūley pre-wata'h,
aw pah dā shān yey tōla'h
zū-i' k'ra'h.

Fā-idah. — Lās āchawul
wa-aks-tah aw zū-i' kawul
da asal dā dah aksar bakh-
ra'h da haghah kasāno chih
yow khās tabaruk pah khat-
rah k'shey āchawi da-pārah
da khialī neka'i mundal.

within himself that he would
become the master of that
also; but in snapping at the
supposed treasure, the bit he
was carrying dropped from
his mouth, and in this way
he lost all.

Moral. — Grasp at the
shadow and lose the sub-
stance—this is the common
fate of those who hazard
a real blessing for some
visionary good.

15. Lewah aw W'ra'i.

Haghah waht chih yowah
lewah pah sar da yowey
chiney aoba'h ts'shaley yow-
a'h w'ra'i awārah shawacy
yey wu-lida'h chih pah tsako
liri pah pā'e da chiney yey
pahaoba'h k'shey parnā-key
wahaley. Nūr lah dzānah
sarah yey niwal da dey muk-
arrar kar, aw pah fikr shah
chih tsah bahāna'h da-pārah
da dey zulm jorah k'ram.
Nūr, pah w'ra'i war-z'ghās-
taley wu-yey-wey, "Ai
sharira-i! dā tsah bey-hayā-

15. The Wolf and the Lamb.

As a wolf was lapping
at the head of a running
brook, he spied a stray lamb
paddling at some distance
down the stream.

He made up his mind to
seize her, and bethought
himself how he might jus-
tify his violence.

"Villain!" said he, run-
ning up to her, "how dare
you muddle the water that I

galwi da'h chih baghah
 noba'h chih zah yey ts'cham
 tah yey khawawey? "W'ra'i,
 pah 'ajizi sarah, war-tah wu-
 wey, "Rishiti'n wayam nah-
 winam chili pah tsah shün
 zah noba'h khawawey sham
 waley chih dz'mä lah taraf-
 ah stä pah khwä noba'h
 nah baheizi balkih stä lah
 loria dz'mä pah palo rä-dzi."
 Lewah dzawab war-kay, "Dä
 kih wi kih nah wi, magar yow
 kü shawacy daey chih tū
 mü larah der kh'kandzal
 kacyey wuh." W'ra'i rejz-
 dedüney war tah yey wu-
 wey, "Ai sardarah! yow
 kü pa-khwä tar daey zah lū
 nah-wum zū kacyey." Lewah
 wu-wey, "Shah daey, kih
 tah nah wey, stä plär kho
 wuh, aw dä yow tsiz daey,
 lekin bey-sä-idah daey dalil
 rä-w'ral stä chih zah di shū-
 ma'h nah k'ram;" nür bey
 lah wayalo da böley khubä-
 rey pah highey 'ajizey lū-chä-
 rey w'ra'i war wu-gburzedah
 sarah yey tsirey k'ra'h.

Fā-idah.—Zālim hits kal-
 ah muhtāj da bahūney nah
 daey; aw baghah kasūn laiz
 umid lārī da-pārah da rad-
 awalo da zulm da zālimāno
 chih fakat wasla'h da bey-
 gunāba'i aw da 'akl lārī.

am drinking?" "Indeed,"
 said the lamb, humbly, "I
 do not see how I can disturb
 the water, since it runs from
 you to me, not from me to
 you."

"Be that as it may," re-
 plied the wolf, "it was but
 a year ago that you called
 me many ill names."

"Oh, Sir!" said the lamb,
 trembling, "a year ago I
 was not born."

"Well," replied the wolf,
 "if it was not you, it was
 your father, and that is all
 the same; but it is of no use
 trying to argue me out of
 my supper;"—and without
 another word he fell upon
 the poor helpless lamb and
 tore her to pieces.

Moral.—A tyrant never
 wants a plea; and they have
 little chance of resisting the
 injustice of the powerful
 whose only weapons are
 innocence and reason.

16. Yajz aw Lūmbar.

Yowah yajz lāfey shāfey
 pah būb k'shey da der
 muhabbat lah insān sarah
 bah wahaley, wayal bah yey
 chih har-kalah daey maṣ wī
 zah hīts-kalah daey nah
 tsandam aw nah yey tsiram.
 Lūmbar masedalae, war
 tah yey wu-wey, "Kih tū
 daey jzwandaey hīts-kalah
 nah khwaṛalae mā bah stū
 khabara'h bihtara'h shme-
 rala'h.

Fā-idah.—Bihtar daey sā-
 tanah da saṛi lah margah tar
 dā chih pas lah margah yey
 'ilāj kawī.

17. Machān aw Mangaey.

Yow mangaey da 'asalo
 pah dukān k'shey da baḳāl
 naskor kaṛae shawae, ma-
 chān da-pārah datṣaṭalo, yey
 ṭola'i ṭola'i pri jama' shwal,
 aw hum yey ḥarkat lah ha-
 ghah dza'eah tso yow tsats-
 kaey lā bāki wuh, ḳabul
 nah kar. Akhir pshey yey
 basey pah k'shey wu-n'shat-
 ey, chih tuwān da ālwatalo
 war pāto nah shah, aw pah

16. The Bear and the Fox.

A bear used to boast of
 his excessive love for man,
 saying that he never worried
 or mauled him when dead.

The fox, smiling, observed,
 "I should have thought
 more of your profession if
 you never ate him alive."

Moral.—It is better to
 save a man from death than
 when dead to salve him.

17. The Flies and the Honey-pot.

A pot of honey in the
 shop of a grocer having
 been upset, the flies, for the
 purpose of licking it up,
 gathered round it in swarms,
 nor would they move from
 the spot while one drop re-
 mained.

At length their feet be-
 came so clogged that they
 could not fly away, and,
 stifled in the luscious sweets,

* This is the form of pronoun referred to in Grammar,
 page 21, as pointing out the object or possessive case.

baghahshirīnik' they khafah shawi, pah' wafawūzey wu-wa-yal, "Tah bad-bakhtah makhlūk yū, chih da-pārah da yowah sū'at khwa'ha'i, nū abawī 'umir bā'elah!"

18. Spaey, aw Chirg, aw Lūmbay.

Yowah spī aw yowah chirg 'ahd da dosta'i wu-tārah sarah malgarī shawī pah sifur lārah. Shpa'h yey wa yowah dzangal tah wu-rasa-walah; nūr chirg portah wa-yowey waney tah ālwatāy, pah khākhūno k'shey yey dzū'o wu-nīwah, aw spaey k'shatah tar highēy waney lāndi nīm-khwābī pre-wot. Chih shpa'h terā'h sh'wa'h, aw rwaḏz rā-wa-khatala'h aw sapedey-dāgh sh'wey, chirg muwāfūk da dastūr khpul pah terah āwāz sarah būng shurū' kar. Yowah lūmbay dā āwāz ārwedalaey, khīyāl yey wu-tārah chih daey bah nihāraey khpul k'ram, nūr rā-ghī lāndi tar highēy waney wudredah, aw basey yey chirg tah wu-wey, "Tah der shah chirgūraey yey, aw khalko larah humder fū'idah mānd yey. K'shatah rā-shah chih mūjz da sahur n'mūndz sarah tru k'rū aw pah khwašhī 'sar shū."

they exclaimed with a loud voice,

"What miserable creatures are we, who for the sake of an hour's pleasure have thrown away our lives!"

18. The Dog, the Cock, and the Fox.

A dog and a cock having struck up an acquaintance went out on their travels together. Night found them in a forest; so the cock, flying up on a tree, perched among the branches, and the dog dozed below at the foot.

As the night passed away and the day dawned, the cock, according to his custom, set up a shrill crowing. A fox hearing him, (and) thinking to make a meal of him, came and stood under the tree, and thus addressed him: "Thou art a good little cock, and most useful to thy fellow creatures. Come down, then, that we may sing our matins and rejoice together."

Chirg dzawāb war kar, "War shah, ai dz'mā shah dostah, wa-tal-tah da waney, aw mū-azzin rā-wu-bolah chih azān wu-wā-yi." Magar pah waht da t'lalo da lūmbar pah niydz da highey waney chih haghah rā-wu-boli, spaey, puh yowah ghoṭa'h par ghur-zedalacy, lūmbar yey niwal-acy, mar yey kar.

Fā'idah.—Haghah kasān chih dām da bael pah lār a'she-jz'dī akšir bandī pah khpulah dāna'h shī.

19. Zapa'h shadza'h aw khum da Sharābo.

Yowey zarey shadzey yow khāli khum da sharābo pah z'maka'h prot wu-lidah. Kih tsah hum yow tsūtskaey lah huglo la'lo muzābo chih pa-kh vā triḍak shawacy wuh pah k'shey pūto shawacy nah wuh, magar marḡhūb bū-e yey lā wa-rah-guzro-tah war-kāwuh. Buḍa'i, paza'h khpula'h har-kadr chih tu-wānedala'h war najzdey k'ra'h, aw pah tol nafas yey sūrnāwuh, pah nārey sarah yey wu-wey, "Ai shirīnāh tsīzah! yow waht kho bah tsah mazah-dār wuh har-tsah chih pah tāt k'shey wuh, har-kalah chih khatbel yey hum hasey ḍer dil-kushā ṭacy?"

The cock replied, "Go my good friend, to the foot of the tree, and call the mū-azzin to sound the call."

But as the fox went to the tree to call him, the dog, with one spring, leaped out, seized the fox, and made an end of him.

Moral.—They who lay traps for others are often caught by their own bait.

19. The old Woman and the Wine-jar.

An old woman saw an empty wine-jar lying on the ground.

Though not a drop of the liquid ruby with which it had previously been filled remained, nevertheless a grateful fragrance it still yielded to the passer by.

The old woman applying her nose as close as she could to it, and sniffing with all her might, exclaimed, "Sweet creature! how charming indeed must your contents once have been, when even the very dregs are so delicious!"

20. *Khachara'h.*

Yowa'h *khachara'h* chih lah salabah da zi'at-wali da rozinah dancy *tsorba'h* aw mastah shawey wa'h yowa'h wradz daltah haltah *kharchiley* wabaley, *akhir* laka'i *khpiley* portah karey, pah narey sarah yey wu-wey, "Mor dz'ma shartey aspa'h wa'h, aw pah har taur lakah chih da sha'h wa'h zah hum hasey shro'h ram." Mgar chih lah *khartizo* wabalo aw z'ghastalo jzir starey sh'wa'h, na-tsapah wa-dey-tah pah yad sh'wa'h chih plar mi fukat *kharr* wuh.

Fa'idah.—Har-yow haki-
kut dwah tarafah lai;
pur pa-khwatar mukhtaraw-
alo da kom yowah lah du-i
nah, shah drey nazar kawul
wa-dwapo-tah.

21. *Halak Shpūn-aw Le-
wah.*

Yowah *halak shpūn*, chih rama'h *khupula'h* yey najd-ey wa-yowah kali tah po-wula'h dzin wakto yey pah taur da biza'i nara'h kawala'h, "Lewah ra-ghil. Lewah ra-ghil." Dwah drey warah yey du cham pah kar wu-

20. *The Mule.*

A mule that had grown fat and wanton on too great an allowance of corn, one day, jumping and kicking about, at length, cocking up her tail, exclaimed, "My dam was a racer, and I am quite as good as ever she was."

But being soon knocked up by her galloping and frisking, she remembered all at once that her sire was but an ass.

Moral.—Every truth has two sides; hence it is well to look at both before we commit ourselves to either.

21. *The Shepherd - boy
and the Wolf.*

A shepherd - boy, who tended his flock not far from a village, used to amuse himself at times in crying out, "Wolf! Wolf!"

Twice or thrice his trick succeeded.

raghī. Tamām kalaey bah pah hapa'h da dey z'ghūstal-
aey wu-raghlal; magar tol
'iwaz chih dū-i pah badalah
k'shey da miḥnat khpul
mund rish-khand wuh. A-
khiru-l-Amar, yowa'h wradz
lewah pah rishtī-ā pah ghelo
gad shah. Halak lah z'rah
nārey wu-k'rey; magar hum-
sāyahgūnyey, hasey pohedali
chih tasha'h qadima'h bāzi
khpula'h kawī, pah nāro da
dah yey hīts ghīwajz wa-na-
yost, aw lewah rama'h dzab-
lah tsirey k'rala'h. Nūr bal-
ak z'dah k'rah, magar chih
kār lah lāsah wu-wot, chih
pah darogh-jzano i'tibār nah
kejzi kih tsah hum rishtī-ā
wā-yī.

22. Kārghah aw Man- gaey.

Yow kārghah chih lah
tandey najzdey wa marg tah
wuh, pah dera'h khwaśha'i
wa yowah mangī tah chih lah
liri yey pah nazar k'she-wat
wāl-wat. Magar chih najzd-
ey wu-raghī, wu-yey-lidali
chih aoba'h hombra'h k'shat-
a'h dey, chih kih har-tso war
wu-dzaredah aw war wu-
ghazedah, war wa-nah-rasid-
ah. Nūr yey wu-ghošt-
chih mangaey mātk'ī; lī ā
yey wu-ghošt chih naskor

The whole village came
running out to his assist-
ance; but all the return
they got was to be laughed
at for their pains.

At last, one day, the wolf
got into the flock indeed.

The boy cried in earnest;
but his neighbours, sup-
posing him to be at his old
sport, paid no heed to his
cries, and the wolf devoured
the sheep.

So the boy learned, when
it was too late, that liars are
not to be believed even when
they tell the truth.

22. The Crow and the Pitcher.

A crow that was ready to
die with thirst flew with joy
to a pitcher which he saw at
a distance.

But when he came up to
it, he found the water (is)
so low, that with all his
stooping and straining, he
was unable to reach it.

Thereupon he wanted to
break the pitcher; then
again he wanted to upset it

vey k'ri; magar kuwat yey da pārah da yowah lah dagho dwuo karo bas nah wuh. Akhir, dzini gātey najzd-ey lidalali, yowa'h yowa'h, yey ākhisteey derey yey pah mangi k'shey wāchawuley, aw lah kawulo da dey kārāh noba'h yey tah khūley porī da mangi portah rā wu-rasawuley, aw tanda'h k'khpul-ā'h yey pah māta'h k'ra'h.

Fā'idah.—Hunr aw ta'mul pah kār rādzi haltah chih zor kotāh wī, lakah chih matal dī—"Ihtiyāj mor da ijād dī."

but his strength was not sufficient to do either.

At last, seeing some small pebbles near at hand, he dropped a great number of them one by one into the pitcher, and, by doing this, raised the water to the brim of the pitcher, and by that means quenched his thirst.

Moral.—Skill and patience will succeed where force fails, as the proverb runs—"Necessity is the mother of Invention."

23. Rānd aw Kungaraey.

Yowah rāndah saṛī 'ādat dar-lah, chih bar-kalah bah kom dzāndār pah lās war kar shah, showū bah yey chih kom jins daey. Yow waḳt yow kungaraey da lewah yey war-larah war wop. Dah lās sar tar pāyah pri wu-ts'kāwuh, aw chih pah shakk k'shey wuh, wu-yey-wey, "Zah nah pohejzam chih plār stā spaeykih lewah wuh, magar hōimbrāh pohejzam, chih zah tā pah rama'h k'shey da gædo nah sham pre-showulaey."

23. The Blind Man and the Whelp.

A blind man was wont, on any animal being put into his hands, to say what it was.

Once they brought to him a wolf's whelp.

He felt it all over from head to foot, and, as he was in doubt, said, "I know not whether thy father was a dog or a wolf, but this much I know, that I would not trust thee among a flock of sheep."

Fā'idah.—Bad khocūnah
pah haluk-wālaey sh'kūrah
shī.

Moral.—Evil dispositions
are early shown.

24. Sharmashān aw Gæd-ey.

Yow waḡt lah waḡto
sharmashāno paighām pah
lās da āstādzi wa gædo tah
war-stāwuh, pah dey khwāh-
ish chih pah gāndo k'shey
di sul-ha'h pah mi-yandz
dz'mūjz aw stāsū wī. Wu-
yey-wayal, "Tsalarah mud-
ām dā halā-hal jang sarah
wu-k'pū? Dā sharīr spī
sabab da ṭolo fasādo dī;
dū-i tal-tar-talah pah mūjz
ājzi-yī, aw ṭongra-yī. Dū-i
rukhsat k'raa'i, aw pas lah
baghah pah abadi dosti aw
sul-ha'h dz'mūjz aw stāsū
k'shey bah hīts harkat bākī
pāto nah shī." Ahmaḡo
gædo dā khabarey wu-n'gh-
wajzaley, spī rukhsat sh'wal,
aw rama'h, lah bihtarīno
sātandoio beyal shawey, pah
āsāna'i sarah ghanīmat da
khā-ino dušmanāno klipulo
sh'wal.

25. M'zara'i.

Pah mi-yandz da ṭolo hai-
wāno ḡer baḡs shawney wuh,
chih kom-yow tar nūro bah
pah ḡer-wālaey da aulūd

24. The Wolves and the Sheep.

Once upon a time, the
wolves sent an embassy to
the sheep, desiring that
there might be peace among
them for the time to come.

"Why," said they,
"should we be for ever
waging this deadly strife?
Those wicked dogs are the
cause of all; they are inces-
santly barking at us, and
provoking us. Send them
away, and there will be no
longer any obstacle to our
eternal friendship and
peace."

The silly sheep listened,
the dogs were dismissed,
and the flock, thus deprived
of their best protectors, be-
came an easy prey to their
treacherous enemy.

25. The Lioness.

There had been a great
stir among all the beasts,
which could boast of the
largest family.

lāfey wu-wahī. Nūr dū-ī pah w'rāndi da m'zara'i wu-raghlah, aw pushtam'h yey tri wu-k'ra'h, "Tah kho pah yowah wār lang-tūn tso rū-w'rey." Dey pah triw taud-ney war tah wu-wey, "Yow, mngar haghah yow m'zarney daey."

Tā-īdah.—Khāsiyat tar miqdār teraey kawī.

So they came before the lioness, and inquired of her, " (And) how many do you have at a birth? "

She said, grimly, "One; but that one is a lion."

Moral.—Quality comes before quantity.

26. Lewah aw Gəda'h.

Yowlewah chihspī khwar-alaey wuh, aw pah der bad hāl wu-gurzedah, lakah chih tuwān da harkat kawulo yey nah darlah, yowa'h gəda'h chih haltah teredala'h war wu-yey-ghoshlala'h, aw iltimās yey tri wu-kar chih tsah aoba'h lah chiney chih haltah najzdey:wa'h war larah rū-w'fī, aw wayal yey, "Kih tah dz'mā da-pārah ts'shūk, rū-w'fey, khwātūk bah zah pa-khpułāh paidā k'ram." Gədey wu-wey, "Ho, zah pah dey bāb k'shey shakle nah, lam; tsalarah chih, kih zah hombrah najzdey da-pārah da dar-kawulo dā dobo dar sham, tar bah jzir mā kima'h k'fī."

26. The Wolf and the Sheep.

A wolf that had been bitten by a dog, and was in a very sad case, in such wise that he was unable to move, called to a sheep that was passing by, and begged her to fetch him some water from the neighbouring stream, and said he, "If you will bring me drink, I will find meat myself."

The sheep replied, "I make no doubt of it; for, if I come near enough to give you the drink, you will soon make mince-meat of me."

27. M'zaracy aw nūr
darindagān śh'kār kawūnki.

27. The Lion and other
Beasts hunting.

M'zarī aw nūro darinda-
gāno da-pārah da t'lalo pah
śh'kār sarah 'ahd wu-kaṛ.
Har-kalah chin yow tsorb
gū-waz yey wu-niwah m'zarī
khpul dzān pah taur da
amin w'rāndi kaṛ aw haḡlah
śh'kār yey drey bakhrey kaṛī,
hasey 'aml yey wu-kaṛ :
wu - yey - wey, "Awwala'h
bakhrey bah pah sabab da
manṣab da bādshāha'i wākh-
lam dzakah-chih bādshāh
yam ; dweama'h bakhra'h
bah hiṣṣa'h khpula'h wākh-
lam tsalarah-chih pa-khpul-
ah pah śh'kār k'shey mal-
gar wum ; aw pah bāb k'shey
da dreyamey bakhrey—har-
tsok chih hasey jur'ūt laral
wā-di-khli."

The lion and other beasts
formed an alliance to go out
a-hunting.

When they had taken a
fat stag, the lion proposed
himself as commissioner, and
having divided the game into
three portions, thus pro-
ceeded : said he, "The first
portion I shall take officially
as king, for king I am ; the
second I shall take for my
own personal share in the
chase ; and as for the third
part, let him take it who
dares."

28. Spaey aw Tsashtan
yey.

28. The Dog and his
Master.

Yow saracy pah safar tah,
haḡlah waḡt, spaey khpul
pah warah walāṛ hidalacy,
pah nūrey yey war-tah wu-
wey, "Tsalarah wiṭ khūlaey
walāṛ gorey ? Da-pārah da
t'lalo lah mā sarah taiyāri
wu-k'rah." Spī, laka'i shor-
awaley, wu-yey-woy, "Ai

A certain man was setting
out on a journey, when, see-
ing his dog standing at the
door, he cried out to him,
"What are you gaping
about ? Get ready to come
with me."

The dog, wagging his tail,
said, "I am all right

sāhibah zah musta'idd yam ;
tā larah taiyārī kaṛey bo-
yah."

Pah Pušto hum matal
dī. "Wa laram tah yey
wu-wey, 'Kūch daey.' Wey
yey, 'Dz'mā yowa'h laka'i
da'h.'"

master ; it is you who have
to pack up."

There is a proverb in
Pušto likewise. "They
said to the scorpion, 'Tis
time to march.' He replied,
'I have only my tail.'"

29. Bad-kho-e Spaey.

Yow spaey hasey wahshī
aw bad-kho-e wuh, chih
tsashtan larah yey lāzim
wuh chih yow dründ koland
yey pah ghāra'h pori-wu-tari,
chih lah khwaralo aw dah-
ralo da ham-sūyahgūno
khpulo man'a'h shī. Spaey,
lah dey nūghī maghrūr sha-
waey, pah bāzār k'shey yey
dzān zāhir kaṛ, koland
khpul-sīforawulaey chih nūro
war-tah wu-gorī. Magar yo-
wah hošhyār dost yey kārār-
karar pah pas-pasey war-tah
wu-wey, "Har kadr kam
shuhtrat chih pah dey bāb
k'shey kawey bihtar daey ;
dā nishāna'h da im-tiyāz stā
jazā da nek 'aml nah da'h,
magar nūghī da bad-nāma'i
da'h !"

Fā'idah.—Saṛi der wakt-
ūnah shuhtrat pah ghulat
nāmūs shmerī, aw pah 'iwaz
k'shey da dey chih shuhtrat

29. The Mischievous Dog.

There was a dog so wild
and mischievous that his
master was obliged to fasten
a heavy clog about his neck,
to prevent him biting and
worrying his neighbours.

The dog, priding himself
on this badge, paraded him-
self in the market-place,
shaking his clog to attract
the attention of others.

But a sly friend of his
whispered to him, and said,
"The less noise you make
in this matter the better ;
your mark of distinction is
no reward of merit, but a
badge of disgrace."

Moral.—Men often mis-
take notoriety for fame, and
would rather be remarked
for their vices or their follies

nah mūmī nūm watal pah than not be noticed at
'aib aw himākat khpul all.
khwashawī.

Pah Pušto-wā-yī,—“Yow
sarāey wuh, nūm yey nah
wot. Pah masjid k'shey
yey gandagī wu-k'rala'h,
nūm yey wu-wot.”

They say in Pušto—
“There was a man; (but)
he was not noted. He com-
mitted a nuisance in the mas-
jid, and his name got up.”

30. Sarāey spī dahṛalaey.

30. The Man bitten by a Dog.

Yow sarāey chih spī dah-
ṛalaey wuh, daltah haltah
gærzedah, puštana'h yey
kawula'h chih 'ilāj dz'inā
tsok kawulaey shī. Yow
sarāey chih war-sarah pešh
shah war tahi yey wu-vey,
“Ai šāhibah, kih ghwārey
jor shey, yowa'h ṭukra'h
doḍa'i pah wīno da haghah
zakḥm khushta'h k'rah, aw
wa-haghah spī tahi chih tahi
yey dahṛalaey yey wācha-
wah.” Hagḥah sarī, masc-
dalaey, wu-yey-vey, “Kih
zah pah muāfik da maṣlahat
stā 'aml wu-k'ram, lah ṭolo
spīo da šahar bah dahṛalaey
sham.”

Fā-idah.—Hagḥah tsok
chih dzān taiyār da-pārah
da perodalo da dušmanāno
khpulo zāhirawī muhtāj bah
da ḡer-wālī da dū-i nah shī.

A man who had been
bitten by a dog was going
about asking if any one
could cure him.

One that met him said,
“Sir, if you would be cured,
take a bit of bread and dip
it in the blood of the wound;
and give it to the dog that
bit you.”

The man, smiling, said,
“If I were to follow your
advice, I should be bitten
by all the dogs in the city.”

Moral.—He who pro-
claims himself ready to buy
up his enemies will never
want a supply of them.

31. Spaey pah Ākhor k'shey.

Yowah spi bechāwra'h khpula'h pah yowah ākhor k'shey jora'h k'ra'h, aw haghah dza'e tsamlāstalaey, pah ghapal aw tam wahal yey āsān lah tsarah mana' kawul. Yowah lah hugho wu-vey, "Wu-gora'i, tsah bad k'ho-e spaey daey, chih pah-khpulah dāna'h nah-shi khwaraley, aw nah bael chih khwarali yey shi war prejz-dī chih wu-yey khūri."

32. Ghumāsha'h aw Ghwayaey.

Yowa'h ghumāsha'h chih chāperah pah sar da yowah ghwayah burnedala'h, ākhir pah yowah sh'kar yey k'she-nastaley, lah dah yey da tashdi' war-kawulo mu'āfi wu-ghoshā'h, aw wu-yey-vey, "Kih drūd-wūli dzmā wa-tā-tah tsah taklif dar-kawī mihrbāni karaey rā-tah wu-wayah aw zah bah pah yowah dam k'shey lāra'h sham." Ghwayah war-tah wu-vey, "Pah dey bāb khpul māghzali mah khūrah, tsalarah chih wa-tā-tah yow tsiz daey kih pāto shay kih lāra'h shay; aw, kikh rishāti-ā wu-wayam, zah nah wu-pohedam chih tah halta' hwey."

31. The Dog in the Manger.

A dog had made his bed in a manger, and there lying, by snarling and growling, kept the horses from their provender.

One of them said, "See what a miserable cur it is! who neither can eat corn himself, nor will allow those to eat it who can."

32. The Gnat and the Bull.

A gnat that had been buzzing about the head of a bull, at length settling herself down upon one of his horns, begged his pardon for incommoding him, and said, "If my weight at all inconveniences you, pray say so, and I will be off in a moment."

"Oh, never trouble your brains about that," says the bull; "for it is all one to me whether you go or stay; and, to say the truth, I did not know you were there."

Fā-idah.—Har kadr chih
'ilm kam dacy khūd-bīnī
zīta'h da'h, maṣalan da
Peshāwar khūd-pasand 'ālī-
mān.

Moral.—The smaller the
mind the greater the con-
ceit, as, for example, the
self-satisfied wise men of
Peshāwar.

33. M'zaraey aw drey
Nadīmān yey.

M'zari gæda'h war-wa-
ghošhtala'h aw wa-dey-tah
wu-farmāyil, "Wu-wayah
kih dz'mā khūla'h bad bū-e
lari kih yah." Dey dzawāb
war-kaṛ, "Ho." M'zari pah
ghāsho sar da dey dzini pre-
kaṛ tsalarah chih ahmaḡa'h
yey wu-garnala'h. Nūr le-
wah yey wu-ghošht, aw lah
dah yey pushtana'h wu-k'ra'h.
Haghah wu-wey, "Yah."
Dacy yey tūkaṛ tūkaṛ kaṛ tsal-
arah chih khūshāmad-gar
yey wu-shmerah. Akhir yey
lūmbar war-wu-ghošht, aw
lah dah yey suwāl wu-kaṛ.
Haghah wu-wey, "Pah
rīshṭī-ā zah zukām shawacy
yam, paza'h mī banda'h
da'h."

Fā-idah.—'Ākil kaṣān pah
khāṭar-nāko zamāno k'shey
hits nah wā-yī.

33. The Lion and his
three Councillors.

The lion called the sheep,
and asked her, "Say whether
my breath smells bad or
not."

She said, "Ay."

The lion bit off her head
for a fool.

Then he called the wolf,
and asked him.

He said, "No."

He tore him to pieces for
a flatterer.

At last he called the fox,
and asked him the question.

He replied, "Truly I have
got a cold, and cannot
smell."

Moral.—Wise men say
nothing in dangerous times.

34. Dwah Degah.

Dwah degah, yow khāw-
rīn, bæl da koṛo, lah sail-

34. The two Pots.

Two pots, one of earthen-
ware, the other of brass,

ābah da yowah sind nezah-warish'wal. Dah koto deg wa khāwrin tah iltimās karney wu-yey-vey, "Kih dz'mā pah tsang aosey khābar-dārī bah di wu-k'ram." Khāwrin wu-vey, "Dā wainā stā dera'h mihrbāni da'h, magar lah dey kārah kho zah zī'ātī werejzam; kih tah yawā-dzāey tsakho tafūwat sātāl-āey larey, shū-yī chih zah pah salāmat pah sar da aobo lār-sham, lekin kih mūjz sarah wu-n'šhalū, yakīn daey chih zah bah āzār mundal-āey sham."

Fā-idah. — Parhez wu-k'raa'i lah dero zorawaro hamsāyahgāno; tsalarah chih, kih sarah wu-n'šhla'i haghah chih kam-zorāey daey tabāh bah shī.

35. Tabīb aw Marīz.

Yowah tabīb lah tso mū-dey porī. 'ilāj da yowah marīz ka-wuh, magar haghah yey pah 'ilāj k'shey mar-shah. Pah waqt da put-awulo tabīb pri 'azizāno yey gærzidah, wayal yey, "Kih haghah gharīb dost dz'mūjz chih haltah daey, faḡat lah shrābo parhez karāey wāe aw muwāḡik 'ilājūnah yey musta'malawuli haltah bah

were carried down a river in a flood.

The brazen pot begged the earthen one, saying, "If you keep by my side I will protect you."

The earthen pot said, "Thank you for your kind offer, but that is just what I am afraid of; if you will only keep at a distance, perhaps I may float down in safety; but should we come in contact, I am sure to be the sufferer."

Moral.—Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

35. The Doctor and his Patient.

A doctor had been for some time attending upon a sick man, who, however, died under his hands.

At the funeral the doctor went about among the relations, saying, "Our poor friend there, if he had only refrained from wine, and used proper remedies, would not have been lying there."

prot nah wuh." Yowah lah wera'h-jzalıo dzawāb war kar, "Ai nekah şāhibah, aos hasey khabara'h kawul bey-fā-ıdah da'h; tā larah bāedah wuh tashkhiş kawul da hasey tsızo haghah waķt chih marız da-pārah da khwaralo jzwandacy wuh."

Fā-ıdah. — Hasey kejzi chih bihtarın naşihat mund shı pas lah haghah chih kār lah-lāsah wu-wat.

36. Khar aw Khar-kār.

Yow khar chih pah lār k'shey tsashtan pah makhah shārah, nā-tsāpah w'rāndi wu-tashtedah, aw lo-ea'h lār yey pre-yashey, pah har kadr jzær-ti-ā chih towānedah wa-tsandah-tah da yowah g'rāng wu-z'ghāst. Haghah waķt chih la haghah dzā'eah pri lwedah shah, tsashtan yey mandey wahaley wa-rahı, aw tar laka'i yey tıng niwaley, koshişh yey kāwuh chih bi-ārtah yey war-wu-kāji; magar kh'ræh muķā-bilah karaey pah khilāf da dah yey zor wābah, nūr sarı lās dzini ākhištaey, wu-yey-wey, "Khair, ai dzo-eah, kih pah zor dzān mālīk, kawey, kho, zah nā-'ilājah yam. Bo-yah chih sar-kaşh haiwān lār khpula'h wu-nesi."

One of the mourners answered him, "My good sir, it is of no use saying this now; you ought to have prescribed these things when your patient was alive to take them.

Moral.—It may so happen that the best advice may come too late.

36. The Ass and his Driver.

An ass that was being driven along the road by his master, suddenly started on ahead, and leaving the beaten track, made as fast as he could for the edge of a precipice.

When he was just on the point of falling over, his master ran up, and seizing him by the tail, endeavoured to pull him back; but the ass resisting and pulling the contrary way, the man let go his hold, saying, "Well, Jack, if you will be master, I cannot help it. A wilful beast must go his own way."

37. Kāza'h Zarīnī Haga'i
Āchawūnkey.

Yow saraev hasey nek-
našib wuh chih yowa'h
kāza'h yey darlala'h chih
harah wradz yey yowa'h
zarīna'h haga'i āchawūla'h.
Magar lah hasey susta'i
āmadana'inā-rāzah shawaey,
khiyāl yey wu-kaṛ, chih tam-
āma'h khizāna'h pah yow-
ah dam pah kabza'h rū-
w'pī, nūr kāza'h yey m'ra'h
k'ra'h; aw geḍa'h yey tsiraley
tsah taur yey mund—hasey
lakah chih nūr kāzān wī!

Fā'idah. — Der zī'āti
ghwāpī aw ʔol tabāh k'pī.

37. The Goose with the
Golden Eggs.

A certain man had the
good fortune to possess a
goose that laid him a golden
egg every day.

But dissatisfied with so
slow an income, and think-
ing to seize the whole trea-
sure at once, he killed the
goose; and cutting her
open, found her—just what
any other goose would be!

Moral.—Much wants more
and loses all.

30. Khar aw Tsashtanān
yey.

Yow khar chih māl da
yowah bāghwān wuh, aw
kharāk yey lajz mihnat
yey der wuh, iltimās yey lah
Jūpitarah wu-kaṛ chih ḍey
lah khidmatah da bāghwān
khalās k'pī, aw bāl tsashtan
war-k'pī. Jūpitar, lah nā-
khwāsha'i da dah nā-rāzah
shawaey, ḍey yey wa yowah
kulāl tah wu-spārāh. Aos
pah nazar wa-pa-khwā-tah
bo-yah der lo-ḍ bārūnāl yosī.
Bi-ā yey wa-Jūpitar-tah.

38. The Ass and his
Masters.

An ass that belonged to a
gardener, and had little to
eat and much to do, besought
Jupiter to release him from
the gardener's service, and
give him another master.

Jupiter, angry at his dis-
content, made him over to a
potter.

He had now heavier bur-
dens to carry than before,
and again appealed to Ju-
piter to relieve him, and

shikāyat wu-kaṛ chih da dah dast-gīrī wu-k'ri, aw Jūpitar hasey tajwiz wu-kaṛ chih dey pāh kom tsamyār wu-prolah shah. Khar aos pah nisbat wa-w'rāndini-tah wa der bad hāl tah wu-rasedah, aw chih da harey wradzey kār da tsashtan yey mulāhizah kāwuh, pah zgerwaev yey wu - wey, "Afsos! afsos! tsah torbakhtah yam! Dz'mā dapārah bihtar wuh chih kanā'at mī pah w'rūnbānō tsashtanāno karaey wae, tsalarah chih zah aos winam chih aosanaey tsashtan mī tso jzwandaey yam yawādz-aez zī'ātī mihnat bah pah mā nah kājzī, balkih chih maṣ sham tsarman bah mī hum pre-nah-jz'di!"

Fā-idah.—Haghah tsok chih pah yowah dzā'e k'shey nah khwaṣṣah daey, kalah nah kalah bah bael dzā'e khwaṣṣ shī.

39. Ghal aw Spaey.

Yowghal chih dapārah da ghilā wa yowah kor tal' wartah ghosht yey chih ghapā da spī pah āchawulo, da gōley wa-dah-tah man'a'h k'ri. Spī war tal' wu-wey, "Jzær lah

Jupiter so contrived that he was sold to a tanner.

The ass having now fallen into worse hands than ever, and daily observing how his master was employed, exclaimed, with a groan,

"Alas, alas! what a wretch am I! It had been better for me to have remained content with my former masters, for now I see that my present owner will not only work me harder while living, but will not even spare my hide when I am dead!"

Moral.—He that is discontented in one place will seldom be happy in another.

39 The Thief and the Dog.

A thief who was coming to rob a house would have stopped the barking of a dog by throwing a sop to him. The dog said to him, "Away with you! I

daey dzā'eah liri shah! pa-
khwā tar dey mā der shak-
ūnah pah tah dar-lal,
magar dā bey-haddah mihr-
bāni stā wa-mā-tah yaqin
kawi chih lūchah yey."

Fā'idah.—Baḍa'h pah lās
k'shey zāhirawi badī pah
z'rah.

had my suspicions of you
before, but this excess of
civility assures me that you
are a rogue.

Moral.—A bribe in hand
betrays mischief at heart.

40. Karnā-chī giriftār
shawaey.

Yow karnā-chī pah jang
k'shey giriftār shawaey, pah
ḍera'h gharībī sarah yey
amān wu-ghošt. Wu-yey-
wey, "Ai neko šāhibāno,
mā mu'af k'raa'i, aw mā bey-
sababah wa-ḡatī-tah mah
rasawa'i, tsalarah chih mā
pah-khpulah tsok wajzalaey
nah daey, aw pratah lah dey
karnā hum hits wasla'h nah
līram." Hughho kasāno chih
dey yey giriftār karaey wuh,
wu-yey wayal, "Da-pārah
da daghah sabab kho bah
jzær wa-ḡatī-tah wa-rasejzi,
tsalarah chih pah-khpulah
lah jang kawulo beyhimatah,
nūr khalk pah jang aw khūn-
rezi pātsawey."

Fā'idah.—Haghah sarāey
chih da-pārah da. jang nūr-
pātsawi der bad daey tar
hughō chih pah k'shey
sharik di:

40. The Trumpeter taken
prisoner.

A trumpeter having been
taken prisoner in battle,
begged hard for quarter.
Said he, "Spare me, good
sirs, I beseech you, and put
me not to death without
cause, for I have killed no
one myself, and save this
trumpet I have no other
arms."

They who had seized him
said, "For this very reason
shall you the sooner die, for
without the spirit to fight
yourself, you stir up others
to warfare and bloodshed."

Moral.—He who incites
to strife is worse than those
who take part in it."

41. Musāfirān aw Tabar.

Dwo saro pah yowah lār k'shey safar kāvuh, haghah waht yowah lah dū-io yow tabar lwe-dalacy wākhist aw wu-yey-wey, "Wu-gorah chih mā tsah tsiz mundalacy daey!" Hagah bæl wu-wey, "Mah wāyah chih 'mā,' balkih 'mūjz,' mundalacy daey." Pas lah lajzey müdey, haghah saro chih tabar wuruk kapaey wū rāghlal, aw par haghah sapaey chih tabar war dzakhah wuh tuhmat da ghla yey ke-shod. Hagah wa-malgari khpul tah wu-wey, "Afsos! 'mūjz' halāk sh'wū!" Hagah bæl dzawāb war-kar, "Mah wayah chih 'mūjz' halāk sh'wū; balkih wāyah 'zah' halāk sh'wam, dzakah chih haghah sapaey chih nah pre-jz'di chih dost yey hīssa'h-dār da ni'mat shī, bo-yah chih khīyāl wa-nah-k'ri chih hīssa'h-dār da khatar bah yey shī."

42. Zor Sapaey aw Marg.

Yowah zārah sapaey chih yow lo-e gedāey dā largioyey ākhistey wā'h dera'h-lār t'lalacy wūh, hāsey sapaey shah chih haghah gedāey

41. The Travellers and the Hatchet.

Two men were travelling along the same road, when one of them, picking up a hatchet, cried out, "See what thing I have found!"

The other said, 'Do not say 'I,' but that 'we' have found.'

After a while, up came the men who had lost the hatchet, and charged the man who had it with the theft.

He said to his companion, "Alas! 'we' are undone."

"Do not say 'we' are undone," replied the other; "but say 'I' am undone; for he that will not allow his friend to share the prize, must not expect him to share the danger."

42. The old Man and Death.

An old man that had travelled a long way with a huge bundle of sticks, found himself so weary that he cast it down, and called

yey wu-ghurzāwuh, aw marg yey wu-gho'sht chih wa-dah-tah lah dey dērey zaliley zindagāna'i khipuley khalūsi war-k'ri. Marg barabar da balalo da dah jzir hūzir shah, aw pu-h-taun'h yey triwu-k'ra'h chih, "Tsah ghūwārey?" Hagghah, pah hāirat k'shey lwe-dalae, wu-yey-wey, "Ai nekah gāhibah, mihrbāni karēv fākat pah bi-ā ākhistalo k'shey da gedī wa-mā-tah madad rā k'rah."

Fā-idah.—(Gho'shtal da marg yow tsiz daey, aw rā-t'lūnkaey lidal yey brol tsiz.

43. Da Nashtar Wana'h aw Karkarn'h.

Yōwey wanoy da nashtar yowa'h wradz pah nijzdey da karkarn'ey lūfey shūfey wahaley war-tah wu-yey-wey, "Tab bi-l-kull pah bīts kūr nah yey; magar tsah anbar-khūney aw kom kor-ūnah bey lah mā binā kedali shi?" Markarn'ey war-tah wu-wey, "Ai nekah gāhibah, hagghah waqt chih tar-kūrnān lah tabaro aw aro khipulo sarah daltah rā-shi, tso fidin'h bah di shandaley wa'h kih nashtar nah yowah karkarn'ey?"

Fā-idah.—Muskinn'h bakh-

upon Death to deliver him from his most miserable existence.

Death came straightway at his call, and asked him, "What do you want?"

He, filled with terror, replied, "Pray, good sir, do me but the favour to help me up with my burden again."

Moral.—It is one thing to call for Death, and another to see him coming."

43. The Fir-tree and the Bramble.

A fir-tree was one day boasting itself to a bramble, (and) said to it, "You are of no use at all; but how could barns and houses be built without me?"

The bramble replied, "Good sir, when the woodmen come here with their axes and saws, what would you give to be a bramble and not a fir?"

Moral.—A humble lot in

ra'h pah salāmat k'shey
bihtara'h da'h lah khafaro
chih chārperah par lo-eāno
aw mutakabbirāno wī.

44. Būda'i aw suhela'i
yey.

Yowey zarey kunday
hošh-yārey dwey suhela'i
darlaley, chih haghah bah
yey tal pah waqt da chirg
bāng wa-khidmat-tah wa-
lārawuley. Suheliō dā sahar-
khezī dera'h nā-pasandaley,
yow lah bēlah yey sarah
karār wu-tārah chih ghāra'h
da chirg pechaley wa-yey-
wajznī, lah dey jihatah chih
dey pah sabab da wišhawulo
da mīr-maney khpuley pah
lo-e sahar k'shey sabab da
tolo mihnato da dū-i wuh.
Har-kalah chih dū-i dū kār
wu-kar, highey zarey sāhib-
ey, mudāmī bāng-kawūn-
kaey khpul nah darlalaey,
weredūnkey sh'wa'h chih
nah - bādā pah - khpula'h
bah zī'āta'h wīdah shī, nūr
tal bah yey waqt ghalaṭā-
wuh, aw dū-i bah yey nima'h
shpa'h wišhawuley.

Fā-idah. — Lah haddah
zī'āti hīla'h bāzī akṣir khpul
dzūn tah daglah war-kawī.

45. Nā-joṛah M'zaraey.

Yowm'zaraey, chih lah jih-
atah da kam-zora'i da zartī-ā

security is better than the
dangers that encompass the
high and haughty.

44. The old Woman and
her Maids.

A thrifty old widow kept
two servant-maids, whom
she used to call up to their
work at cock-crow.

The maids, disliking ex-
ceedingly this early rising,
determined between them-
selves to wring off the cock's
neck and kill him, as he was
the cause of their trouble
by waking their mistress so
early.

They had no sooner done
this than the old lady, miss-
ing her usual alarum, and
afraid of over-sleeping her-
self, continually mistook the
time of day, and roused
them up at midnight.

Moral.—Too much cun-
ning often over-reaches itself.

45. The Sick Lion.

A lion, no longer able,
from the weakness of old

pah gūndo k'shey tuwān da sh'kār kawulo da-pārah da khwarāk nah darlah, pah ghār k'hpul k'shey k'she-nūst, aw nafas pah der mushkil k'shalaney, pah naraney āhwāz sarah, yey zāhir k'ral elih zah lah had-dah zi-āt nā-jorah yam. Dā ūwāza'h pah derah tal-wār sarah pah mī-yandz k'shey da hāirānāno mach-hūra'h sh'wa'h, aw derey jzarā aw ārmān lah jibatah da dah wu-shah. Yow pas lah bmlah yey 'iyādey larah wa-raghlal; magar, m'zari dū-i hasey beyal beyal, aw pah ghār k'hpul k'shey mū-dali, pah āsūi yey ghanimat k'hpul k'ral, aw pah dey 'ā'um tsorb shah. Lūmbay, lah rāsta'i da dey āhwāza'h pah gumān k'shey lwe-dan-ney, ākhir da-pārah da 'iyādey yey wa-raghlī, aw tsakhō liri daredalāy push-tana'h da' hāl da kiblahē. 'ālam k'hpul yey wu-k'ra'h. M'zari wu-vey, "Ao, lah-tolah-nah 'uzizah dōstah dā'mā, dā tah yey? Wāley hasey liri lah mā walāy yey? Najzdey rā-shah, ai dā'mā shirinah yūrah, aw da 'ajiz m'zari pah ghāwāz k'shey, elih laiz wakt da jewardūn liri, yowa'h khabara'h da

age, to hunt for his prey, laid himself up in his den, and, breathing with great difficulty, and speaking with a low voice, gave out that he was very ill indeed.

The report soon spread among the other beasts, and there was great lamentation for the sick lion.

One after the other came to see him; but, the lion catching them thus alone, and in his own den, made an easy prey of them, and grew fat upon his diet.

The fox, suspecting the truth of this matter, came at length to make a visit of inquiry, and standing at some distance, asked his majesty how he did.

The lion said, "Ah, my dearest friend, is it you? Why do you stand so far from me? Come near, sweet friend, and pour a word of consolation in the poor lion's ear, who has but a short time to live."

z'rah da dād wu-k'rah." Lūmbar pah dzawāb k'shey war-tah wu-wey, "Wish, khudāe dī pah zerma'h shah! waley ehīh furṣat da pātedalo nah laram mu'āf mī k'raa'i, tsalarah ehīh, kih rīshṭī-ā wu-wayam, zah der dzal-balānd sh'wam lah lida-lo da palo ehīh daltah pah nazar rā-dzī tsalarah ṭolah wa ghār stā tah dar-ghālī dī, aw yow hum bi-yartah rā-watalaey nah daey."

Fā-idah. — Nanawātah pah kāro k'shey āsān daey tar wātah; aw faḳaṭ rasmī hoṣhyāri da'h ehīh pa-khwā tar sar dananah kawulo lār da da-dabāndi watalo wu-gorū."

The fox, in reply, said to him, "God bless you! but excuse me if I cannot stay, for, to tell the truth, I feel quite uneasy at the mark of the footsteps that I see here, for all are pointing towards your den, and not one returning outwards."

Moral.—Affairs are easier of entrance than of exit; and it is but common prudence to see our way out before we venture in.

46. Lewah pah jāma'h k'shey da Gæḍey.

Yow waḳt lah waḳto yowah lewah ḳaşd wu-ḳar ehīh şūrat khpul tabdīl k'ri, hasey khīāl ḳarney ehīh pah dey shān bah guzrān khpul der āsān mūmī. Nūr, warg' da yowey gæḍey āghustaey, hasey tadbīr yey: wū-ḳar ehīh pah yowah 'rāma'h k'shey da gæḍo dākhil shah, aw lah dū-ī sarah tsaridah, hasey ehīh shpūnī hum lah haḡlah maḳrah fareb wū-

46. The Wolf in Sheep's Clothing.

Once upon a time, a wolf resolved to disguise himself, thinking that he should thus gain an easier livelihood.

Having, therefore, clothed himself in a sheep's skin, he contrived to get among a flock of sheep, and fed along with them; so that even the shepherd was deceived by the imposture.

khōr. Lakah chih shpa'h sh'wah aw shpol wu-tārah shah, lewah hum lah gədo sarah band shah, aw war wu-tārah shah. Magar hasey wu-sh'wah chih shpūn, wa kom tsiz tah da-pārah da shūmey khpuley hājat-mand shawaey, da-pārah da da-bānd; rā-wustalo da yowey gədey, dananah nana-wot, magar lah ghakatah lewah yow lah dū-i shmeralaey, rā-wu-yey-yost, aw jzir yey hālāl kar.

When night came on and the fold was closed, the wolf was shut up with the sheep, and the door made fast. But it so happened that the shepherd, wanting something for his supper, went in to fetch out a sheep, but mistaking the wolf for one of them, brought him out, and killed him on the spot.

47. Sh'kāri Spaey aw Soeyah.

47. The Hound and the Hare.

Yow sh'kāri spaey pas lah qero z'ghustalo pah yowey soeyey pasey,* pah ākhir k'shey barābar wa dey tah wu-rasqah, awwal bah yey dala'ala'h bi-ā bah yey tsa-tala'h. Soeyah, pah maṭlab da dey kār da dah nah-pohedalaey, wu-yey-vey, "Kih tah mi dost yey, nūr tsalarah mi dharey? aw kih dushman yey. tsalarah mina'h rā sarah kawey?"

A hound, after long chasing a hare, at length came up to her, and kept first biting and then licking her.

The hare, not knowing what to make of this, said to him, "If you are my friend, why do you bite me? but if a foe, why do you caress me?"

-Fā-idah:—Mubham dost bad-tar daey tar yakīn dushman: bo-yah chik sar-

Moral.—A doubtful friend is worse than a certain enemy: let a man be one

* i.e. pas yey. See Dictionary, p. 1105.

aey yā yow tsiz wī yā bæl,
nūr haghah waqt pohejzū
chih pah tsāh shān lah dah
szrah muḡābilah wu-k'rū.

thing or the other, and then
we know how to meet him.

48. 'Arab aw Ūsh.

Yowah 'Arab ūsh khpul
leshalaey, puštana'h yey tri
wu-k'ra'h chih "wa-l'wara'h
lār-tah t'lal khwašhawey kih
wu-dz'wara'h lār." Ūsh pah
kināyah sarah wu- wey,
"Tsah, ai tsashtanah, da
samey lār 'ubūr da maidān
band shawey da'h?"

48. The Arab and the
Camel.

An Arab having loaded
his camel, asked him whether
he preferred going up hill
or down hill.

The camel drily replied,
"Pray, master, is the
straight way across the plain
shut up?"

49. Khar pah tsarman da
M'zari.

Yowah kh'rah tsarman da
m'zari āghūstey, harah khwā
tah gærzedah, tol aḡmak
haiwānān chih pah pri pešh
sh'wal werawul yey, aw, yow
lūmbar lidalaey, pah košhišh
shah chih dā hum wu-wera-
wi. Magar lūmbar, āwāz
da dah ārwedalaey, wu-yey-
wey, "Pah tahkik, zah bah
hum weredalaey wum, kih
naḡal stā mī ārwedalaey nah
wae."

49. The Ass in the Lion's
Skin.

An ass having put on a
lion's skin, roamed all about,
frightening all the silly
animals he met with, and,
seeing a fox, he tried to
alarm him also.

But Reynard, having
heard his voice, said to him,
"Well, to be sure! and I
should have been frightened
too if I had not heard your
bray."

Fā-idah.—Haghah kasān
chih yom wašf chih ḡakḡ
yey nah wī pah dzān pori
khāḡawi akḡir waḡtūnah lah
ziyādātī kawulo pah haghah
k'shey khpul dzāu sha-yī.

Moral.—They who assume
a character that does not
belong to them generally
betray themselves by over-
acting it.

50. Da Kh'rah Seo-raey.

Yowahlah khūd-pasandah 'alimāno da Peshāwar, pah yowa'h toda'h rwaḏz k'shey da wori, da-pārah da swaredalo khpul yow khar pah kirāha'h wākhist chih lah Peshāwarah Hoṭi Mardān larah t'lalaeey wa yowah Farangī shāgird khpul tah jzabah da "Pakshito" ta'lim k'ri. Pah nīma'h rwaḏz k'shey ghārmah hasey swūnkish'wal chih k'shatah shawaey, ghosh't yey chih pah seo-ri k'shey da kh'rah arkh wu-lagawi. Magar, da kh'rah shayūnkacy da-pārah da haghah dzā'e lah dah sarak jagara'h wu-k'ra'h, hasey wayal yey chih, "Hakk dz'mā da-pārah da dey dzā'e stā tar hakkah zi'āti daey." Khūd-pasand 'ālim wu-wey, "Tsah! mā khar da drastafur da-pārah pah kirāha'h ākhistaey nah daey?" Haghah buel wu-wey, "Ho, tū khar pah kirāha'h ākhistaey daey, lekin nah seo-raey da kh'rah." Pah dey mi-yandz, k'shey chih dū-i jagara'h da-pārah, da haghah dzā'e sarak kawula'h khar, nū-tā pah lah haghah dzā'eah wa-lori-tūh da mairey tashtedalaey lār,

50. The Ass's Shadow.

One of the self-sufficient wise men of Peshāwar, one hot summer's day, hired an ass in order to proceed from Peshāwar to Hoṭi Mardān to teach a Farangī pupil of his the Pakshto language.

At mid-day the heat of the sun was so scorching, that, having dismounted, he would have sat down to repose himself under the shadow of the ass. But the ass driver disputed the place with him, declaring that, "I have a greater right to this place than you."

"What!" said the self-sufficient wise man, "did I not hire the ass for the whole journey?"

The other replied, "Yes, you have hired the ass, but not the ass's shadow."

While they were thus engaged in wrangling and fighting for the place, the ass suddenly took to his heels and ran off to the desert.

51. Khar Leśhalaey pah
Mālga'h.

Yowah khūrdah - farosh
chih yow khar sūtah, hasey
ārwedalaey chih mālga'h pah
tsandah da daryāb arzāna'h
pah lās rā-dzi, khar khpul
yey wa highih khwā tah da-
pārah da rā-niwalo da tsakhō
lah highey bot. Tro haiwān
khpul yey pah har qadr chih
yey w'ralaey shah leśhalaey,
wa kor khpul tah yey rā-
wābah, magar, haghah waqt
chih dū-i lah yowey shwa-
yandey parshēy teredal,
khar k'shata'h pah sind
k'shey pre-wat, aw mālga'h
aoba'h shawey dey lah
khpulāh bārah khālās shah
nūr pah āsāni wa-tsandah*
tah wu-rasedah, pah safar
khpul w'rāndī spuk pah
dzān aw pah nafs rawān
shah. Haghah khūrdah-
farosh pas lah lajzey mūdey
bi-ā wa-tsandah tah da dar-
yāb da-pārah da rā-niwalo
da tsakhō nūrey mālgey lār
shah, aw khar yey pah nisbat
wa-awwal-tah (kih mumkin

51. The Ass carrying
Salt.

A certain huckster who
kept an ass, hearing that
salt was to be had cheap at
the sea-side, took down his
ass thither to buy some.

Then having loaded the
beast as much as he could
bear, he was driving him
home, when, as they were
passing a slippery ledge of
rock, the ass fell into the
stream below, and the salt
being melted, the ass was
relieved of his burden, and
then, having gained the bank
with ease, pursued his jour-
ney onwards light in body
and in spirit.

The huckster soon after-
wards again set off for the
sea-shore to bring some
more salt, and loaded the
ass (if it were possible)
yet more heavily than be-
fore.

* This noun is masculine in the Western dialect, and
belongs to the first form of the 6th Declension, like many
others of the same class.

wāe) zī'āti wu-lešhab. Pah wakt da bī-yartuh rā-t'lalo da dū-i, lakah chih 'ubūr yey kāwuh lah haghah sindah chih khar w'rāndī pah k'shey pre-wataey wuh, khar pah kašd pre-wat, aw lah noba'h sh'walo da mālgey, bi-ā lah khpulah bārah khalās shah. Tsashtan yey, lah dey nuḡ-ṣānuh pah ghazab shawaey, fikr yey wu-kaṣ chih pah kom taur 'ilāj da dey chāl da dah wu-k'rī, nūr pah brel wār chih yey safar wa-tsandah tah da daryāb wu-kaṣ dzanāwar khpul yey pah sfaṇjo wu-lešhab. Haghah wakt chih dū-i pah pa-khwānaey shān wu haghah sind tah wu-rasedal, kh'rah kadīm chāl khpul shurū' kaṣ, aw khpul dzān yey pah noba'h k'shey wu-r'ghurāwuh; magarsfanjūno bi-l-kull lāwndah shawī, pah wakt k'shey da t'lalo wa-kor-tah, khar pah khpul nuḡṣān wu-pohedah, chih pah 'iwaz da spukawulo da bār khpul, haghah yey zī'āti tri dwuo hiṣṣo drūd karaey wuh.

Fā-idah. — Yow rangah 'amlūnah bah muwāfiḡ da har hāl nah shī; aw hasey bah wī chih mūjz haghah yow chāl yow wār zī'āti wu-k'rū.

On their return, as they crossed the stream into which he had formerly fallen, the ass fell down on purpose, and, by the dissolving of the salt, was again released from his load.

His master, provoked at the loss, and thinking how he might cure him of this trick, on his next journey to the coast freighted his beast with a load of sponges.

When they arrived at the same river as before, the ass was at his old tricks again, and rolled himself into the water; but the sponges becoming thoroughly wet, he found to his cost, as he proceeded homewards, that instead of lightening his burden, he had more than doubled its weight.

Moral.—The same measures will not suit all circumstances, and we may chance to play the same trick once too often.

52. Najūm-gar.

Yow najūm-gar hara'h shpa'h da-pārah da mulā-hizēy kawulo da storio da-bāndi tah. Nūr yowa'h shpa'h hasey wu-sh'wah chih, najūm-gar pah chāperah da sbahr gærzedah, tamāmey andeshney khupuley yey pah āsmān k'shey dūbey shawey, pah yowah tsāh pre-wat. Pah nārey wabalo aw faryād kawulo da dah, yowah sari chih wā-wailā yey wūr-we-dah z'ghāstalaey war-larah wa-raghi, aw pas lah ghawajz niwalo wa-kişsey-tah da dah, war-tah wu-yey-wey, "Ai nekah saraeya, pah baghah waqt k'shey chih tah koşhişh kawey da-pārah da tajassus kawulo pah asrāro da falak, lah'āmo tsizo chih lāndi tar psho stā dī ghafiat kawey."

53. Halakān aw Chan-gashey.

Yowah tolgī da halakāno pah tsanda'h da yowey dandey bāza'i kawulaey, baghah waqt tso chngashey pah aoba'h k'shey līd-ali, bārān da dabaro yey pah dū-i ao-ravul shurū' k'ral. Tso lah dey gharibah makhlukah yey lā wajzali wey, chih yowah lah dū-i

52. The Astronomer.

An astronomer used to walk out every night to gaze upon the stars.

It happened one night that, as he was wandering in the outskirts of the city, with his whole thoughts rapt up in the skies, he fell into a well.

On his hollaoing and crying out, one who heard his cries ran up to him, and when he had listened to his story, said, "My good man, while you are trying to pry into the mysteries of heaven, you overlook the common objects that are under your feet."

53. The Boys and the Frogs.

A troop of boys were playing at the edge of a pond, when, perceiving a number of frogs in the water, they began to pelt at them with stones.

They had already killed many of the poor creatures, when one more hardy than

z'rab-warab tar nūro, sar
khpul lah aoba'h rā-yastal-
ney, nūra'h yey war-tah wu-
k'ra'h, "Ai dz'mā halako, dū
bey-rahmah bāza'i khpuley
maukūfey k'raa'i; andesh-
nah wu-k'raa'i, chih har-chih
tāsū larab bāzi da'h dz'mūjz
marg daey."

the rest, putting his head
out of the water, cried out
to them, "Stop your cruel
sport, my lads; consider,
that what is play to you is
death to us."

54. Plār aw dwey Lūri,
yey.

Yowah sarī chih dwey
lūri darlālī, yowa'h yey wa
yowah baḡhwūn tah pah nik-
ūh war-k'ra'h, bōla'h yey wa
yowah kulāl tah. Pas lah
tsah mūdey da baḡhwūn
karah da-pārah da mulūkūt
wa-raghi, aw bara'h-ghaḡa'h
yey lah lūri sarab wu-k'ra'h,
khair wa khairiyat yey hum
tei wu-puštēdah. Dey dza-
wāb war-kar, "Fazl daey;
mūjz har-tsah chih ghwūn
larū yey; lūn-larah yawādz-
ney yowa'h du'n shtah, chih
dz'mūjz da-pārah yow sakht
tofūnī bārān wu-shi chih
buzghali dz'mūjz ser-ūb
k'ri." Nār plār da kulāl
karah rawūn shah, awahwāl
da-bōley lūri khpuley. Yey
wu-puštēdah. Hīghēy dza-
wāb war-kar chih, "Hīs
tsiz nah-shtah chih mūjz
wa-baḡhah-tah mohtāj yū,

54. The Father and his
Two Daughters.

A man who had two
daughters, married one to a
gardener, the other to a
potter.

After a time he paid a
visit to the gardener's, and
asked his daughter how she
was, and how it fared with
her.

She replied, "Excellently
well! We have everything
that we want; I have but one
prayer, that we may have a
heavy storm of rain to water
our plants.

Then the father set off to
the potter's, and asked his
other daughter how matters
went with her. She replied,
saying, "There is not a
thing we want, and I only

aw zah yawādzacy dā umīd laram chih dā shə'h hawā aw tod n'mar pāto shī, da-pārah pa-pa khawalo dalošhio dz'mūjz." Plār wa-yey-vey, "Dreglah! Dreglah! kih tah ghōshūtūney da shəy hawā yey, aw khōr dī da bārān da'h, nūr zah da-pārah da komey yowey du'ā wu-k'ram?"

hope this fine weather and hot sun may continue, to bake our tiles."

"Alack! alack!" said the father, "if you wish for fine weather, and your sister for rain, which am I to pray for myself?"

55. Serla'i aw Lewah.

Yowa'hserla'ichihlahram-ey āwārah shawey wa'h yowah lewah pah makhah k'ra'h. Har-kalah chih dey wu-lidah chih hīts bəl umīd da nijāt nah-shtah, makh yey walewah-tah war-gurzūwuh aw war-tah yey wu-vey, "Mā-larah khō kabalawul bo-yah chih albattah fidia'h stū yam, magar lah dey sababah chih jzwandūn dz'mā' aos lajz bāki daey, prejz-dah chih pah khwašhi ter shī. Nūr tah tsakho shpela'i wu-wahah, aw zah bah gadejzam." Pah wakt da shpela'i wahalo da lewah aw gadedalo da serla'i, spio haghah sūz ārwedalaey, da pārah da lidalo chih haltali tsahkeizi z'ghāstali rā-ghlal, aw lewah khwašh wuh chih

55. The Kid and the Wolf.

A kid that had strayed from the herd was pursued by a wolf.

When she saw all other hope of escape cut off, she turned round to the wolf and said to him, "I must allow, indeed, that I am your victim; but as my life is now but short, let it be a merry one. So do you pipe for a while, and I will dance."

While the wolf was piping and the kid was dancing, the dogs, hearing the music, ran up to see what was going on, and the wolf was glad to take himself off as fast as his legs could carry him.

tashrif pah har-kadr jzir-walāey tso pshey tar lāudi dīzī lah baghlah dīzī'cah yosi.

Fā-idah.—Haghlah sari chih da-pārah da kawulo da yowah be-hūdah kār psah'ah da-bāudi lah lārinaj'z'dī, nah bo-yah chih ta'jjūb wu-k'fī kih lah mundalo da ghani-mat khatā shi.

Moral.—He who steps out of the way to play the fool, must not wonder if he misses the prize.

56. Da Jang Ās aw Khar.

Yow da jang ās pah khrah bargastawān āristah shaw-acy lakah tandarā'h gharā kawunkacy pah yowā'h lār teredalaey, hasad da yowah gharīb kh'rahj pātsāwuh chih pah drūd bār pah shā darlālaey pah baghlah lār pah kārārkarārtah. Haghlah maghrūr ās wu-wey. "Dza'mā lah lāri wu-wuzah! kih nah tar pshe bah dī lāudi pāemūl kram." Kh'rah hīs war-tah wu-nah-wey, magar puṭā'h khūla'h wa-tsanqah-tah shah chih ās ter shi. Pas lah tsakho mādey baghlah da jang ās pah jango k'shey hāzir wuh, aw pah yowah jang sakht zakīm ākhīstacy, da-pārah da lasbkara'ī kār nā-lā-ik wu-gørzedah, aw da-pārah da kār da paṭi da yowah zamindūr wās-tāwuh

56. The Charger and the Ass.

A charger adorned with fine trappings came thundering along the road, exciting the envy of a poor ass who was trudging along the same way with a heavy load upon his back.

The proud horse said, "Get out of my road! or I shall trample you under my feet."

The ass said nothing, but quietly moved on one side to let the horse pass.

Not long afterwards the charger was engaged in the wars, and being badly wounded in a battle, was rendered unfit for military service, and sent to work on the lands of a farmer.

shah. Nūr chih kh'rah dey pah der mihnat sarah yowah drūnda'h gāda'i tskawuley wu-lidah, haghah waht wu-pohedah chih tsah qadr lajz sabab wuh mā larah hasad kawul lah hasey kasah sarah chih, pah waht da ikbāl khpul pah sabab da maghrūr mizāj, wuruk kari wū haghah dostān chih dah-larah bah yey pah waht k'shey dazārūr-at madad kāwuh.

57. Lewah aw M'zaraey.

Yowa'h rwa^dzlewah yowa'h gæda'h lah shpālah* ākhis-tey wa'h, aw har-kalah chih wa ghār khpul tah yey w'ra'h, lah yowah m'zari sarah pešh shah, chih lās-pah-lās yey gæda'h dzini rā-niwaley tri yo-yey-w'ra'h. Lewah, liri daredalaey, nāra'h yey war-tah wu-k'ra'h, "Der-a'h da sharm khabara'h da'h chih m'zari dz'mā māl rā-dzak^hah ghilā karaey daey." M'zari wu k'handal, aw wu-yey-vey, "Nur, zah khiyāl kawum, chih magar haghah

So when the ass saw him dragging with great labour a heavy waggon, he understood how little reason he had to envy one who, by his overbearing spirit in the time of his prosperity, had lost those friends who might have succoured him in the time of need.

57. The Wolf and the Lion.

One day a wolf had seized a sheep from a fold, and when carrying him home to his own den, he met a lion, who straightway laid hold of the sheep and bore it away.

The wolf, standing at a distance, cried out to him, "It is a great shame that the lion has robbed me of my own."

The lion laughed, and said, "I suppose, then, that it was your good friend the

* This is the second variety of the 4th Declension here. The Eastern Afghāns decline it as the first variety of the 2nd Declension.

nek do't stā ya'nī shpūn wāh
chih gū d'ā yey wā-tā-tāh
ba' hshaley dar k'pāh."

Thepherd who gave the
sheep to you."

58. Iowah aw Shp'arsh.

58. The Wolf and the Shepherd.

Yowah Ie wāh dan'arsh pah
yowah'te sp'ar k'shey kata'oy
dzini sh'ānāh chih tūkrā'h
da gōdey ghwā'ba'h yey pah
l'hwāshi t'arāh l'hwā'pā'h
wū-lidā, wū-roy-roy, "Te'h
sā'htā' h'angām' h' bāh dōe
l'halko pāt wūley wā'h kih
yeyrah hā'oy shūmōy khwāp-
ū'kāoy mūdā'oy wāo."

A wolf looking into a
hut and seeing some shep-
herds comfortably regaling
themselves on a joint of
mutton, said, "A pretty
row would there men have
made if they had caught
me at such a supper."

Fā'idah.—Sapi l'ho aksir
kā'il dī pah zāmū kawulo
da, hughō kā'ūno da nūrō
chih pa-l'hpulāh yey dū-i
mustā'mālāwī.

Moral.—Men are too apt
to condemn in others the
very things that they prac-
tise themselves.

59. Mis-gar aw Spaey yey.

59. The Brazier and his Dog.

Yow mis-gar wūh chih
yow wōpkaey spaey yey dar-
lāh. Pah tōl wākt chih bāh
dah mis pah t'ā'k'ā' t'ā'k'ā'ul,
spī bāh l'hūh kāwūh; magar
har-kalāh chih bāh dōy pah
l'hwārūk k'she-nāst spaey
bāh wēshedāh. Mis-gar,
yow had wār ū'hawūhēy, wū-
yey-roy, "Ai kā'hāl th spāe
chih yey! pah wākt k'shey
da tāk-o-tūk da sū'zūn ū-dāh

There was a certain bra-
zier who had a little dog.
While he hammered away
at his metal the dog slept;
but whenever he sat down
to his dinner the dog woko
up.

The brazier, throwing
him a bone, said, "Slug-
gard cur that you are! you
sleep through the noise of
the anvil, but wake up at

kawey, magar pah awwal the first clatter of my
krap da ghāsho dz'mā weśh-
ejzey." teeth.

Fā-idah.—Khalk chih korn Moral.—Men are awake
ghwajz wa randzo tah da enough to their own in-
dostāno khpulo kawī, da- terests, who turn a deaf ear
pārah da ghurazo khpulo to their friends' distress.
shāch weśh dī.

60. Lānbo-wahūnkaey Ha-
lak.

60. The Boy bathing.

Yowah halak pah yowah
sind k'shey lanbedah, aw, lah
payo-aoboda qadd khpul wat-
alaey, najzdey wa-dūbedo-
tah wah. Pah dey mi-yandz
yow rah-guzar chih haltah
teredah wa-yey-lidah, nūr
halak pah wārah zor khpul
wa haghah tah nārey k'rey
chih da-pārah da madad yey
war-shī. Haghah sarī yow
sabah war-tah shurū' k'ra'h
pah bāb k'shey da hasey nā-
dana'i chih yey wu-k'ra'h;
magar haghah halak pah
zāri sarah nārey karey wu-
yey-vey, "Ai sāhibah, aw-
wal mā dar-wu-kājzah, pas
lah haghah dā dars rā-tah
wayah."

A boy was bathing in a
river, and, getting out of
his depth, was on the point
of sinking. At this junc-
ture he saw a wayfarer who
was passing by, so he called
out for help with all his
might and main.

The man began to read
the boy a lecture for his
foolhardiness; but the ur-
chin cried out to him, "Oh,
save me first; sir, and read
me the lecture afterwards."

61. Āse-wān aw dzo-e yey
aw Khar da dū-ī.

61. The Miller, his Son,
and their Ass.

Yow āse-wān aw dzo-e
yey khar khpul da-pārah da,
A miller and his son were
driving their ass before

khartsawulo* da haghah
pah yow da mausim bāzār
k'shey chih haltah najzdey
wuh pah makhali shārali.
Dū-i lā der liri t'lali nali wū
chih lah yowey tola'i sarah
da 'n'jāno chih lah shahr-
ah bi-yartah rā-t'lali, aw
dzab-lah yey khabarey ka-
wuley aw khandedaley peśh
sh'wal. Yowey lah dū-i pah
zorah wu-vey, "Haltah wu-
gora'i! tāsū hits charey
hasey ahmakān lidali dī,
chih pah lār pī-ā-dah tapar-
edali dī, sarah lah dey
chih tuwān da swarā'i
lari!" Haghlah zārah dū
khabara'h ārwedaley, pah
puta'h khūla'h yey wa-dzo-
tah wu-vey, chih pah kh'rah
sor shah, aw pah-khpulali
bah lah tsanga da haghah
pah kh'washi tai. Pas lah
tsakhō mūdey wa yowah
tolgi tah da zāfo safo wu-
rasedal chih pah garna'h
mubāhaga'h sarah lwedali
wū. Yowah lah hugho wu-
vey, "Wu-gora'i! haghah
wa-qbāt-tah rasawī har tsah
chih mā wa-yal. Pah dey
wradzo k'shey tsah hurmat
wa zar-ti-ā tah war kāwah

them to a neighbouring
fair to sell him.

They had not gone far
when they met with a troop
of girls returning from the
city, talking and laughing
together.

One of them cried out,
"Look there! did you ever
see such fools, to be trudg-
ing along the road on foot
when they might be riding!"

The old man hearing this,
quietly bade his son get on
the ass, and walked along
merrily by the side of him.

Presently they came to a
group of old men who were
engaged in earnest debate.

One among them said
"There! it proves what I
was saying. What respect
is shown to old age in these
days? Do you see that
idle young rogue riding,

* To sell, especially in Western Afghanistan.

kejzi? Āyā, tāsū haḡḡah kahāl sharīr halak sor shawacy wīnā'ī, lakah chih zoṛ plār yey bo-yah paley lār shī? K'śhatah shah, ai nā-pa-kārah! aw prejz-duh chih haḡḡah zoṛ saṛaey saṛī andāmūnah kḡpul hosū k'ṛī." Pah dey hāl sarah plār wa-dzo-e kḡpul tah da-pārah da kūzedalo wu-vey, aw pah-kḡpulah sor shah. Pah dey shān lā dū-ī liri t'lalī nah wū chih lah yowah jami'-yat sarah da śhadzo aw w'ṛūko makhā-makh sh'wal. Tso kaso pah yowah dam jzabey kḡlāṣey kaṛey, pah zoṛ yey wu-wayal, "Ai sustah zaṛah chih tah yey! Tsah shān pah haḡḡah dzanāwar swarī kawuley shey, lakah chih haḡḡah ḡharib kūchnaey halak pah ḡer mushkīl sarah stā lah tsanga barābar t'lalacy shī." Haḡḡah kḡwaśh miz-ājah āse-wān mulāmata'h kḡpula'h wu-manala'h, aw jzīr yey dzo-e tar-shā sor kaṛ. Nūr najzdey wuh-chih dū-i-wa-śhah-rah wu-rascjzi, chih yowah śhahri saṛī war-tah wu-vey, "Ai dīn-dārāh dostah, dū kḡhar dī kḡpul māl daey?" Zārah wu-vey, "Ho." Haḡḡah wu-vey, "Pah dey shān chih

while his old father has to walk? Get down, you scapegrace! and let the old man rest his weary limbs."

Upon this the father told his son to dismount, and got up himself.

In this manner they had not proceeded far when they met a company of women and children.

Several persons let loose their tongues at once, and cried out, "Why, you lazy old fellow! how can you ride upon the beast, while the poor little lad there can hardly keep pace by the side of you."

The good-natured miller stood corrected, and immediately took up his son behind him.

They had now almost reached the city, when a citizen said to him, "Pray, honest friend, is that ass your own?"

The old man replied "Yes." Said the other, "Oh, one would not have

tah dey bārawey pah rīshī'ā
 tsok hasey khīyāl kawulaey
 nah-shī chih stā māl daey.
 Tāsū bihtar tū-kat lara'i
 chih haghah gharīb haiwān
 wākhla'i tar dey chih haghah
 tāsū dwārah wākhli!"
 Haghah zārah sarī wu-wey,
 "Shēh, pah har tsah chih
 stā marzi wi; mūjz kho āz-
 māisht wu-k'pū." Nūr, lah
 dzo-eah sarah k'shatah sha-
 waey, p'she da kh'rah yey
 sarah wu-taraley, aw pah
 madad da yowey bala'i pah
 aojzo khpulo ākhistaey da-
 pārah da terawulo da dah
 pah yowah pul chih da shahr
 da lāri pah mi-yandz k'shey
 wuh kōshīshyey wu-kar. Dū
 hasey dā tafrih tamāsha'h
 wa'h chih sarī tōla'i tōla'i da-
 pārah da khandalo pah
 haghah da - bāndi rā wu-
 z'ghāstal; tso chih kh'rah,
 haghah shor aw ghoghā aw
 hālat khpul hum nah-pasan-
 dalaey, pah laghato wahalo
 rnsa'i chih pah taralaey yey
 wuh wu-shlawala'h, aw, lah
highey bala'i k'shatah lwe-
 dalaey, pah sind k'shey pre-
 wat. Lah dey kārāh dzakah
 haghah zor sarāey, khafah
 aw khijil shawaey, bi-yar-
 tah wa-kor khpul tah rawān
 shah—pah yaqin pohedalaey
 chih pah kōshīsh kawulo

thought so, in truth, by the way you load him. Why, you two fellows are better able to carry the poor beast than he you."

The old man replied, "Anything to please you; we can but try."

So, alighting with his son, they tied the ass's legs together, and by the help of a pole endeavoured to carry him on their shoulders over a bridge that led to the city.

This was so entertaining a sight that the people ran out in crowds to laugh at it; till the ass, not liking the noise nor his situation, kicked asunder the cords that bound him, and, tumbling off the pole, fell into the river.

Upon this, the old man, vexed and ashamed, made the best of his way home again—convinced that by endeavouring to please everybody he had pleased

k'shey da-pārah da khwašh-awulo da har kas hiṭs-tsok yey rāzī karaey nah wū, aw zi'āti tar haḡlah khār khpul yey hum bā'e-lah. nobody, and lost his ass into the bargain.

IDIOMATIC SENTENCES.

ON THE ARRIVAL OF A GUEST OR FRIEND.

- | | |
|---|---|
| <i>Host.</i> —Come always—
thou art welcome! | <i>H.</i> —Har-kalah rā-shah! |
| <i>Guest.</i> —Long life be
thine! | <i>G.</i> —Har-kalah nosey! |
| <i>H.</i> —May good betide
thee! | <i>H.</i> —Dar shah neki! |
| <i>G.</i> —God be with thee! | <i>G.</i> — <u>Khudāe</u> di mal shah! |
| <i>H.</i> —Thou comest propri-
tiously. | <i>H.</i> —Pah <u>khair</u> rā- <u>ghaley</u> ! |
| <i>G.</i> —May good attend
thee! | <i>G.</i> —Pah <u>khair</u> nosey! |
| <i>H.</i> —Thy journey be ad-
vantageous. | <i>H.</i> —Safar di pah <u>khair</u> ! |
| <i>G.</i> —May success attend
thee! | <i>G.</i> —'Āqibat dī pah <u>khair</u> ! |
| <i>H.</i> —Art thou well? | <i>H.</i> —Jor yey? |
| <i>G.</i> —May adversity never
be thine! | <i>G.</i> —Mah <u>khwārejzey</u> ! |
| <i>H.</i> —Art thou well (happy,
&c.)? | <i>H.</i> — <u>Khushhāl</u> yey? |
| <i>G.</i> —'I thank (God)! | <i>G.</i> —Shukr! |
| <i>H.</i> —Thou art well? | <i>H.</i> —Tah jor yey? |
| <i>G.</i> —Praise be to God (I
am)! | <i>G.</i> —Al-ḡaundū lillāhī! |

H.—Are all the members
of thy family well?

G.—It is the grace of God
(they are all well).

H.—Mayest thou never
feel fatigue!

G.—Mayest thou never
encounter adversity!

H.—Mayest thou prosper
(become great, &c.)!

G.—May blessings attend
thee!

H.—Be religion thy daily
food!

G.—The Almighty be with
thee!

H.—Peace be to thee!

G.—To thee be peace!

H.—Ahl-i-bait kām aw
kabīla'h dī tol jor dī?

G.—Fazl da Khudāe
daey.

H.—Starāey mah shah!

G.—Mah khwārejzey!

H.—Lo-e shey!

G.—Pah barkat shey!

H.—Ī-mān dī rozī shah!

G.—Khudāe dī mal shah!

H.—Us-salām 'alaikum!

G.—'Alaikum us-salām!

ON WEATHER, COUNTRY, AND CLIMATE.

The clouds are dark and
dense, and I think it will
rain much to-day.

The rain generally falls
heavily at this season.

Slight rain is useless for
the crops: the ground does
not become moistened with
it; and summer rain is in-
jurious.

This rain is good for the
crops, for it is heavy.

War-yadzi torey aw garn-
ey dī, hasey polejzam chih,
nan wradz bāh der bārān
ao-rī.

Bārān, akṣar garn pre-
wzī pah dey mausim k'shey.
Fṣal da-pārah rangaey
bārān, fā'idah nah lārī:
z'maka'h nah pah lam-
bejzī; aw da 'wō-rī bārān
huksān lārī.

Dā bārān der shah daey,
tsalarah chih garn bārān
daey.

The fog is dense and the haze thick.

If the wind blows, the clouds will be quickly dispersed.

In winter snow falls, but only on the mountain tops.

We have ploughed and tilled the land.

This land is very productive (fertile, strong, *lit.*), and yields, more or less, twenty-fold in grain.

Last year there was great scarcity (dearth), but it is to be hoped that such will not be the case this year.

This seems to be a very hot (sultry) day.

To-day the sky is clear (cloudless, blue) and the wind gone down. It is a fine (pleasant) day, but it blew hard yesterday.

The sun is very hot to-day, and a thick mist covers the face of the ground.

Yesterday the heat was great, but the dust was laid by the rain.

It rains but slightly; now set out, and return quickly.

To-day's sultriness oppresses beyond all bounds.

Lara'h gar^{na}'h da'h aw dund dründ daey.

Kih bād āl-wazī war-yadzī (*also, aor-yazī and aor-yadz.*) bah lā zær zær khwarey shī.

Pah jzamaey k'shey wūw-rev pre-w'zī, waley tash da gh'rūno pah saro bāndī.

Z'maka'h mū yow-ya'h kar'ay aw karaley da'ti.

Dā z'maka'h dera'h zor-awara'h da'h aw lajz der shil pah yowa da ghanam rā-w'rī.

Par-os (*or par-wosajz*) kāl dera'h kākhtī wa'h, ungar umid daey chih sajz kāl bah hasey nah wī.

Nan wradz dera'h toda'h ma'lūmejzī.

Nan āsmāu shīn aw bād lwe-dalaey daey. Gh'wara'h rwadz da'h, magar parūn pah zor wūl-wat (*also wūl-wot*).

Nan-rwadz n'mar der tōd daey, aw da z'makey maklī garn dund-niwālaey daey.

Parūn gar^{mī} dera'h wa'h, magar pah bārān sar'ā, dūr-ey k'she-nūstey.

Bārān pastah ao-rī; saos lār shah; aw bi-ā pah talwār sarah rū-shah.

Da nan wradzey tod-wālaey tar haddah zī-āt aṣar kawī.

If you do not manure (dress) the land, how can you sow grain?

The sun is eclipsed to-day, and there was a halo round the moon last night: rain will set in.

With the heavy rain which fell last night, the dust is laid.

In this country, in winter also, it is at times very hot; and sometimes, in summer, hail falls.

It thunders much to-day: the reverberations are constant.

The wind blows very strong: it will root up the trees.

Kih wa z'makey tah sarey wā-nah-chawa'i ghala'h bah tsah-rang wu-kara'i?

Nan n'mar tandarey ni-waley dey, aw barāyī (or, parūna'i), shpa'h spojzma'i shpol karaey wuh: bārān bah wu-shi.

Pah garn bārān sarah chih barāyī shpa'h wu-aoredah, dūrey k'she-nāstaley.

Pah dey mulk k'shey, pah jzamaey hum, kalah kalah zora'h-wara'h garmī shī; aw kalah pah woraey dzol (also, jzala'i) lwe-jzī (or, ao-rī).

Nan wradz āsmān der ghurumbējzī: tālanda'h sar-pah-sar dah.

Der bād āl-wazī: waney (or, darakhtey) bah l'wara-wi.

ON TRAVELLING.

How many kuroh (about two miles) is Paiwar from here?

How far may it be from this place to Shalūzān?

Please God, it will be fifteen kuroh.

Show me the road, friend.

That is the way; take care thou dost not miss it.

Paiwar lah dey dzā'e nah tso kuroha'h daey?

Lah dey dzā'eah tar Shalūzān pori bah tsombrāh liri wi?

In-shā Allah, pindzah las kuroh bah wi.

Yārah, mā tah lār wu-shayah.

Lar haghah da'h: wu-gorah chih hera'h dī nah shey.

What village do you belong to?

On what road has she gone?

Where art thou going?

My desire is to go to that hill. Can I ride there?

It is a long road, and a good day's journey; moreover, thou canst not ascend it: there is no road up it.

Can any one go round on the hither side of thy village?

No: on that side robbers infest the road.

Will some bread, eggs, and milk, be procurable in this village or not?

Endeavour to bring some pure water.

This brackish water is not fit to drink.

Prepare some bread for him; he is pinched with hunger.

What language speakest thou? I do not understand thee.

I do not understand what they say.

But little grass (fodder) is procurable in the village of Ghalzi Bānda'h.

Tāsū da komey kali yaa'i?

Pah komey lāri t'lalēy da'h?

Chartah dzey?

Irūda'h mi da'h chih wa haghah gh'rah tuh lūr sham. Spor bah hatah t'lalēy sham?

Liri lār da'h, aw da wraḍi pūrah manzil daey; nūr tah bih gh'rah nah shey khat-alēy: da khatalo lār nah-da'h.

Tsok stā kalī wa-highēy khwā tah gærzedalēy shī?

Yah: haghah khwā gh'loh lār wahī.

Ayā, pah dey kali k'shey bah tsah dōda'i, aw hūga'i, aw pa'i, paidā shi kih yah?

Pah rā'w'falo dā tso khwajzo aobo wu-k'wajzah.

Dā tarwey noba'h da ts'khato lū-īkey nah dey.

Da haghah da-pārah tso dōda'i pakha'h k'ra'h; nas yey pah kuhuo pori n'shataey daey.

Kama'h jzaba'h wā-yey? nah dar pohejzam.

Nah pohejzam chih dū-i tsah wa-yi.

Pah Ghalzi Bānda'h k'shey wāshah kam paidā kejzi.

Afzal is my companion:
the road is soon got over.

Speak slowly if thou desirest
me to understand thy words.

From what part hast thou
come, where is thy home,
and whither goest thou?

My home (house) is on
that side of the Kurma'h
river. I am come into
Khost, and my intention is
to proceed into Dawar.

They live on the banks of
the river (or river's side).

Show me the road; I will
accompany thee.

Get into the shade, and
then sit down.

Waken me at daybreak.

Seek the man at cock-
crow.

Milk the cow when the
Mullā calls to prayer.

My Kandahār is better
than thy Kābul.

I passed a long time
there, and spent much
money.

I and thou, both of us
will go to (or set out for)
Kandahār together.

Whenever the rain lessens
or ceases, be ready to pro-
ceed to Ghaznī.

Afzal rā sarah mal-garaey
daey: lār shāh' h w'rey.

W'ro khabarey kawah kih
ghwārey stā pah wainā wu-
pohējam.

Tah lah kamey khwā rā-
ghalaey yey, aw kor dī
chartah daey, aw kama'h
khwā tah dzey?

Kor mī da Kurmey da
sīn haghah ghāra'h daey.
Khost tah rā-ghalaey yam,
aw da Dawar da t'lalo irad-
a'h mī da'h.

Dū-i da sīnd pah ghāra'h
āstejzi.

Lār rā tah wu-shayah;
lah tah sarah bah lār sham.

Sio-rī tah dzūn wu-rasa-
wah, nūr k'she-nah.

Lo-e sahār mā wīsh k'rah.

Pah ching bāng haghah
saray wu-laṭawah.

Da Mullā pah bāng ghwā
wu-l'washah.

Kandahār dz'mā stā tar
Kābula shāh daey.

Halteh mī dera'h muda'h
tera'h k'ra'h, aw dērey rūpa'i
mī kharisey k'rey.

Zak aw tah bah dwārah
sarah Kandahār tah lār
shū.

Har-kaṭah chih bārān
nārm shī: yā wudrejzi, da-
pārāh da t'lalo wa Ghaznī
tah tai-yār aqāh.

In a few days (or a short time) — please God — thou wilt reach thine own country.

The man is gone on a long journey, and I do not know on what day he will come back.

Haibib goes to Sujāwand and Haibat remains at Ghazniū.

How far is the city of Kandahār from the Arghand river?

But Girishk is on the banks of the Hirmand, and Farāh on the Farāh river.

My foot slipped, and I fell topsy-turvy into the pond.

Free the camel's foot from the mire.

Give me a morsel of bread that I may break my fast therewith.

Spread out my carpet.

Spit this meat and roast it.

The water gives out steam (boils), and the meat seems cooked.

Are apples and pears come yet?

Throw this dirty water away and bring me some clean.

Pah tso rwadzo k'fley — in-shū Allāh — lah wa l'ijed watan tah wu-ra-jey.

Haighah saray pah ijed safar t'lalacy daey, i ch pohejzam chih kaulah wad-
bah lā-ā rā-shi.

Haibib Sujāwand tah dei aw Haibat pah Ghazniū k'fhey pātejzi.

Shahr da Kandahār lā Arghand āb nah tōmbrāh lūi daey?

Magar Girishk da Hirmand sūn pah ghāra'h daey, aw Shahr da Farāh pah Farāh rūd daey.

Psha'h miwu-shakodats'h, aw pah kol (or qand) k'fhey naskor pre-watam.

Da ūch psha'h lah k'fhey nah khalāsa'h k'ra'h.

Yow tūk dodā'i rā-k'ra'h chih nihāraey yey k'ram.

Dz'mā ghūlichea'h wu-ghwatawa'h.

Daghah ghwashey pah sikh peyalay kalāb yey k'rah.

Lah aoba'h b'fās walāf-ejzi, nūr ma'lūneji chih ghwashey pakhey daey.

Mārney aw quāsh-pāti lū rasedali di?

Dū khurey aoba'h tō'e k'rah aw tūh pātey aoba'h rā larah rā-w'rah.

This butter-milk will be
of no use whatever, so
throw it away.

Dā shlobmī pah hīts kār
rā-nah-shī, tro wu-yey ghur-
zawah.

MILITARY, SPORTING, AND CAMPAIGNING SUBJECTS.

Pitch the tent under these
plane-trees.

Pah hugho chināro wano
bāndi khema'h (*also*, dera'h)
wu-darawah.

First level the ground,
after that pitch the tent.

Rumbaey (*or*, runbaey)
z'maka'h sama'h k'rah, pas
lah haghah dera'h wu-dara-
wah.

Strike the pegs with the
mallet, drive them in deep,
and pull the ropes tight.

Mojzī pah dabali sarah
wu-wahah, aw klak yey
shak'h kah, aw paṛi tīng
rā-sh'kah.

Pack up the tent and
baggage, and load the
camels; it is time to load
them.

Khema'h aw āsbāb wu-
n'ghārah, aw ūshān wu-
leshah; waḡt da lejzdo (*or*,
da lejzdalo) shah.

Where hast thou pitched
the tent?

Dera'h di pah kama dzā'e
walār kaṛey da'h?

I have pitched it in an
open place.

Pah ārat dzā'e mī wu-
darawula'h.

Let the camel-men take
out the camels to graze
early in the morning.

Ūshbānah di ṣubah ūshān
tgaralo tah bi-āyi.

Take care you reach the
camp in good time. Make
no delay on the road, and
keep the camels together.

Baidār sha'āi chih wa
manzil tah pah khpul waḡt
rā wu-rasa'i. Pah lār bāndi
dirang mah-kawa'i, aw
ūshān ṭol-ṭāl dzabalāh rā-
wala'i.

Did you see any men
going in that direction?

Tāsū kom saṛi wahaghah
khwā tah t'lunki wu-lidal?

They went over the hill
on that side, but came back
again and stood on the top.

Were they soldiers or
were they villagers?

They were merely vil-
lagers.

Are the people here settled
or are they nomads?

Some are settled, some
are nomads.

Can my horse get across
that ravine?

Are the banks steep or
sloping, and is the bottom
soft?

Can any supplies be ob-
tained in this village?

Not a drop of water is to
be obtained here.

How far is the next halt-
ing-place where water is
obtainable?

A shepherd has come in;
if thou commandest I will
bring him in.

O sir! one of thy ser-
vants in the plain beat me
severely; do me justice.

Come again after a little
while.

Haghah da gh'm pah
haghah tsing wu-lāgal,
mugar rā-wu-garzal aw
pah sar yey wudredal.

Haghah sipahian wū kīh
da kali sarō wū?

Tash da kali sarō wū.

Khalk da dey dzā'e tal-
aosedūnki dī kīh powandah
dī?

Dzini dzini tal-aosedūni
khalk dī, tsok koehi dī.

Ās mī lāh haghah phwar
nah poi kedaleey shi?

Ghārey yey l'warey dī kīh
zawarey dī, aw taleey yey
pos daey kīh klak?

Pah dey kali k'shey hīs
rasad paidā kejzi?

Daltah yow tsāt-shay
(aleo, takney) aoba'h paidā
nah shū.

Lah dey dzā'e nah bal
manzil hal-tah chih aoba'h
mundaleey shi tsombrak liri
dī?

Yow bāndesay saray rā-
ghalay daey; kīh hukm
kawey danana bah yey hāzir
k'am.

Sāhibah! stā lah naukarāno
yowah pah mairah k'shey
zah der takawulam; dz'mā
inshāf wu-k'pah.

Pas lah lajzoy mudey nūr
hāzir shah.

How deep is the water?
Can a horse get through it?

There has been a great
deal of rain in the hills, and
the river has risen; it is
impassable.

If it rains to-morrow the
road will be slippery.

They seized the bridles of
the horses, and went to the
water, and, having drunk
some, they set out for their
own homes.

Is there any danger in
proceeding by this road at
night?

When I reach the place
where the road divides into
two, which should I take?

Take care of thyself if
thou art not tired of thy
life.

This rifle will carry twelve
hundred yards.

How many cartridges
hast thou in thy pouch, and
how many caps will there
be in thy cap-pouch?

The hammer of thy rifle
is dirty and rusty; clean it.

How is it thy sword has
become so rusty?

Aoba'h t'ombrah jzawar.
a'h da'h? A'lah nobo nah
pori catralaey shi?

Pah ph'rino k'hey dar
hārān wa-redalvey dāy, aw
sin khatalaey dāy; porī
nah shi ko-lalvey.

Kih gābā hārān pre-w'zi
lār lah shwāyey (or, shwa-
yandey) shi.

Da āsūnah jilaw yey wa-
nūwah, aw nobo larah wa-
raghū, aobah yey wa-y'āshī,
nūr kor lah rawān sh'wah.

Pah shpa'h k'hey pah
dey lār t'āl hūy wera'h lār?

Haghah wāt chih rāh
wa-haghah d'v'v-tah rasej-
an-hal-tah-chih lār-pah dwey
lārī beyalejzi, bah pah ko-
mey dām?

Khpul dān wa-sātāl kih
lah jzwandah moq nah yey.

Dā topak pah zor dwah
sawa gaz wishtal kawī.

Pah tohdūn khpul k'hey
tso kartūshnah larey, aw
pah kamr kisa'h k'hey bah
tso patakhey wī?

Stā topak kolang khiran
dāy aw zang-khwaralāy;
pāk yey k'pah.

Stā tūra'h tsah ranga has-
ey zang-khwaralāy sh'wa'h.

Draw the sword from its sheath.

My sword is very sharp.

Thy sword, then, is much sharper (keener) than mine. These swords are all blunt.

My horse and mare are both lame.

Is this thy pistol, or is it mine?

The man is shouting to us.

The malik of the village has put the loss upon me.

Go thou on; I am after thee.

Dismount from thy horse and come in.

My horse kicks much.

Thy horse jumps very well.

Hast thou found my stray camels again?

The camels have become mangy.

Shall I be able to hire camels in this village?

Hast thou committed this act knowingly, or through ignorance?

Make me acquainted with this matter.

I am not acquainted with this matter; inform me.

Tūra'h lah tekey nah wu-bāsah.

Tūra'h mī qera'h tera'h da'h.

Nūr stā tūra'h tar dz'mā tūrey nah qera'h tera'h da'h.

Daghey tūrey toley patōy dī.

Ās aw āspa'h mī l'ho dwārah guḍ dī.

Dā stā tamānchey da'h kih dz'mā da'h?

Haghhah sarāy mījz tah nārey wahi.

Da kali malik tāwān rā hāndi ke-shod (also, k'she-sho).

W'rāndi t'lah; p'rey yam.

Lah āsa nah kūz shah qw dananah rā-shah.

Ās mī derey latey wahi.

Ās dī der shuch top lari.

Wuruk shawī ūshān, mī dī bī-ā mundali dī?

Ūshān paman shawī dī.

Pah dey kali k'shey ūshān bah pah kirāha'h ūkhisti sham?

Tah pah k'asī sarah mā kār k'arāy dāy, kih pah mā-pohī?

Pah dā khabarā'h mā pohī k'rah.

Pah dey hāl khabar nah yam; khabar mī k'rah.

This matter I am well aware of.

I have no option in this matter; the authority is in the hands of another.

If thou grantest me leave, I intend to go to my native country.

Of what village art thou, and where is thy country?

Get into the boat, and cross over to the other side of the Lohgar river.

Why standest thou upon this low place? Stand on higher ground.

Hast thou obtained a horse yet or not?

Is there quietness in the hill-country at present?

People say there is great disturbance in Derā-wat.

How far is that hill from this? My object is to get to it by some road.

Thou canst not get up there; there are many obstacles in the way.

Who will forbid my going?

Art thou not aware that there is a feud between the Lūnīs and the Ghārshīns?

Dā Hābarā'h rā Shā'h mēlūmā'h dā'h.

Pah dey lār k'shey ih-tiār nah-daram; wāk da lād pah lās dāy.

Kih rukhāt rā k'poy ti-yat mī da wā'in da 'lālō dāy.

Da lom kuli yey, aw wā-an dī charatāh dāy?

Pah lōpā'i k'she-nah, aw da Lohgar sūn wa-higher ghārey porī wa-wuzah.

T'adarah pah dāy k'kūz (er, d-wap) dzā'ō wād-jey?

Pah l'wāpā'h z'mak'ch wād-rejrah.

Tar-nōwā dī ās mundalōy dāy kih yah?

Pah Lohistān k'shey nōw karāri slatāh kih mahshish?

Khalk hāsey wāhī chih pah Derā-wat k'shey dēr prāt dāy.

Haghah ghār lah dāy dzā'vāh nah tsombrah lī'wī?

Nī-yat mī dāy chih pah kamey lāri bālī war-dzām.

Tah wa-gh'rah-tah jhat-āy nah shēy; dēr ārūnah dī.

Tsāk bah mī mān'ā'h kawī?

Khabar. nah yey chih da Lūnīō aw da Ghārshīnō pah mī-yandz mīrtēi, dā'h?

Both have taken post on the boundary line, and are making reprisals on each other.

On what matter has the feud been brought about (or, arisen)?

The cause of this mischief, as usual, is a woman.

Under whose rule is thy village, and who are its inhabitants? Are they folks in easy circumstances (also, respectable, fig.), or are they hungry (thieves)?

They are quiet people, sir, noted for probity, and are not prone to dishonesty. They are Afghāns, and under the rule of the State.

This village is under me (or, in my charge). Thou art master; whatever thou mayest require shall be produced.

Sir! the soldiers are plundering my dwelling; do thou thyself do me justice.

Whoever have done this deed deserve a severe punishment.

Remain here till the sun sets.

If our property becomes lost in such a place, we shall not find it again.

Dwīrah pah hadd (also, buīd) nāst dī, aw yow tar bēla pah botā'h bramta'h kawal mash-ghūl dī.

Pah kamey khabarey mīr-
tsī pātsawuley shawey dey?

Wekh da fasūd, lakah
chih tal shtah, shadza'h dā'h.

Stā kalaey da chah pah
hukomat k'shey daey, aw
astogyi yey tsok dī? Mārah
wugari dī kih wajzi dār wī.

Sāhiba, mārah khalk dī,
pah neki mashhūr, aw
lah bado wezūr. Puštānah
dī, aw da sarkūr pah daulat
k'shey dī.

Dā kalaey lah mū lāndi.
daey. Tah hākim yey; bar-
tsah chih dī pah kūr wī.
hāzir karaey bah shī.

Sāhiba! sipāhiān kor mī
luṭawī; dz'mā inṣāf tah pa-
khpūtah wu-k'rah.

Har tsok chih dā kār kar-
aey daey huglio tah sakhta'h
sazā karaey bo-yah.

Tso n'mar pre-w'zi daltah
adsah.

Pah hasey dzā'e k'shey
kih dz'mūjz mūl wuruk shī
bi-ā bah nah mūmū.

I reached my own village, safe from thieves and from rain, along with a convoy.

On the way several thieves came in front of us, but as we were well armed they did not see any advantage in attacking us.

The Yasin Kbel will retaliate on the Daulat Kbel in fine style.

Is there any one aiding them or not?

How many men are there in the Mi-yandz-lār Pass?

How much grain will there be in that village?

Take care not to lay your hands on the property of any poor people.

Don't shoot the village people; merely fire your rifles over their heads.

The enemy have all crossed over to the other side of the Logar river, and only the Tājziks remain in Kūshū on this side.

The Upper Bangaḥ people gained the victory, because they were the most numerous, and, in their difficult district, they are as bold as lions.

Zah, pah amān lāh gl'ā aw lāh bārānā, lāh hōdragay sārāh, lhpul kali tah wu-rācdām.

Pah lār k'shey dz'mōjr yah māl hō gl'āh rā-phlā, wālī kākū rōy nāh rā'th lidal chih pah wāshā pū' wā.

Yasin Kbel bah pah Daulat Kbelo pah shah shān bēlā'th wā-āhlī.

Dā hūgho pah marastāh tōkshāh aw kīnāh-shāh?

Pah Mi-yandz-lār (ghāshī k'shey) tō tany dī?

Pah hāghah kali k'shey tōmrāh gl'ā'h wī?

Dā chā ghārīh sayi pah māl bāndi lāh mah-wā-ha-wā'āi.

Pah kali phāllo bāndi mah waha'āi; tash dā dēwō dā sār dā-pāsa tōpak mō phālāh k'p'āi.

Dūshmānān tōl dā Logar sīnd porī wā-highey ghāpōy tah wātālī dī, aw sūwā lāh tājzīk mājzīk hījs tōk rā-porī pah Kūshū k'shey pā-tacy nāh dācy.

Bar Bangaḥ khalk baracy wu-pāshā, dzīkah chih dū-ī dēr gorn wā, aw pah sālht mūlk lhpul k'shey, lakah m'zario dī.

The case has become very serious, for blood has been shed on both sides.

Why don't they settle this matter by compromise: is there no mediator to be found?

The road is straight and not difficult: thou wilt not miss it, and there is no danger on it.

First go straight forward, then turn to the left, and afterwards to the right.

Sir! thieves have seized and carried off twenty of our camels.

Are there many horses in your district? How many may they amount to?

What is that on that detached hill on the left hand? It is a man. He is coming towards us with a jazā'yil in his hand.

Call out to him to stand, and if he does not stop I will take a shot at him.

How many men have stayed behind in the village?

Not a man has stayed behind: all the people have run away.

They are at feud with one another, and were afraid of

Mukaddama'h dera'h grān-a'h shawey da'h, tsalarah chih da dwāro lorio winey to-e shawey di.

Dā mukaddama'h pah ghwāsh wali nah ghwāshī: tsok ghwāsh-grandaeey nah paidā kejzi?

Lār sama'h da'h aw āsān-a'h: wuruka'h bah yey nah k'rey, aw wera'h pah k'shey hits nah-shtah.

W'rumbaey makha-makh barābar lār shah, bi'ā kīrn lās tah wu-gæzah, aw pas shaey lor tah.

Šāhiba! gh'lo dz'mūjz shil ūshān niwali botlal.

Stā pah tapey k'shey der āsūnah shtah? Tso āsūnali bah wī?

Dā tsah daey da hīg'hil ghūndey pah sar-bāndi? Yow saræy daey. Jazā'yil pah lās niwaleey dey khwā mūjz larah rā-dzi.

War tah nārey wu-wahah chih wudrejzāh, aw kih nah wudrejzi zah bah pri guzār kwam.

W'rusto pah kalī k'shey tso sarī pātedali dī?

Yow saræy kho pātedalæy nah daey: tol khalk z'ghūstali dī.

Da hughō pah mi-yandz mirtsi pre-wataley dey, aw

treachery on the part of their
own kind men, therefore they
did not stay.

féw :

Which of the two guns
has thou taken a fancy to?

Give that man in charge
to the guard.

I would have killed him,
but I was afraid to do so.

Mount the horse, and
gallop him.

The trees in the wood are
so dense that we cannot
make our way through it.

Set up some stake here as
a mark, and cut down the
dead trees, but leave the
others.

I am still standing exactly
on that spot: I have not
moved at all.

I went alone, voluntarily,
to the top of the hill.

My adversary gave me a
cut with his sword.

The mountaineers attacked
the kâfilah and plundered it.

The regiment must march
an hour before daybreak.

After some little skirmish-
ing the enemy fled.

dîsi da lhyênlo 'arizân:
lâh beyâmân'î nâh wu-
wôd-î, lîh deyâbaba jâto
nâh en'wâl.

Lâh dewo dwâpo toqâ:
dî kum-yow lhwâch kapey
doy?

Huphsh sapay wu-pâ-
wan-tâh wu-pâslwâh.

Wajloy lîh mî wuh,
magar wu-wôd-lam.

Pâh kâ bândi for zhal, az
wu-y-yetah.

Dâ barn waney hwey
gortey dey chih pah k'êlôy
nâh shîh t'îlî.

Dâ nâshoy dâ-pârah dâ-
tah kom largay lîk k'pâh,
aw kom y waley chih wuch-
ey dey pre-yey k'pâ'î, waley
nûrey pre-jedâ'î.

Jûl hî (or, jor) pah huphsh
dâ'ê bândi wafâr yam: lîh
îrah nâh yam lhwâch lî-
any.

Mâ pî-bhpulâh dâ ghân-
dâ'î wu-ar-tâh yawad-ey
wû-khot.

Dûl-man mî dâ tûrey pah
guzâr ghwa's k'âlam.

Dâ gh'rî lîh lîk k'pâh pah lî-
fîley bândi pre-watal aw
mûp-dâr yey k'pâ'î.

Yow sâ'at pî-bhwâ tar
sapedî dâghî pîri ho-yah
chih paltan kûch kawey.

Pas lah tsakho tas tûs ka-
wulo dushmanân tsâhtedâli
lûpal.

When you are within fifty paces of the enemy, at once charge them.

Fifty or sixty men have come in, but they are all Damar Kākars and Isoṭ Parnis.

There are one ḥawāl-dār, two nāyaks, and twelve sipāhis on duty to-night, and that guard will furnish four sentries.

Give the labourers two rūpis each.

I have two horses, but they are both lame.

Look up like a soldier, not on the ground like a clod-hopper.

Accoutre thyself, and go along with him.

Take off thy accoutrements, and take my gun, and follow me: perhaps we shall find some game here.

Set this lance upright in the ground.

There is no vacancy in my regiment; if there had been I would have given it to thee.

How many troops are there now present in camp?

When you cast your right

Har-kalah chih dūsh-manān lah tāsū nah pindzos kadam lirī wī, yek lakhtah pri ḥamla'h wu-k'ra'āi.

Pindzos shpetah sarī rā-ghālī dī, maḡar ṭol wārah Damar Kākārān, aw Isoṭ Parniān dī.

Nan-shpa'h (or, nanana'i shpa'h) yow ḥawāl-dār, dwah nāyak, aw dwah-las sipāhiān naukarī kawī, aw haḡḡah ḡarat bah tsalor paswān war kawī.

Mazdurān larah dwey dwey rūpa'i war-k'rah.

Dwah āsūnah laram waley dwārah ḡūḡ dī.

Da sipāhi pah shān portah wu-gorah, nah wa-z'makey-tah lakah da kalī sarāey.

M'lā tarāley lah haḡḡah sarah lāṣ shah.

M'lā prā-nataley, dz'mā ṭopak wu-nisah (or, wu-nisah), aw pah'mā pasey rā-dzah: shā-yī daltah tso sh'kar bi-ā-mū-mū.

Dā neza'h sama'h pah z'maka'h wu-darawah.

Dz'mā pah palṭan k'shey kom dzā'e khālī nah-shtah; kih khālī wāe tā tah bah mī dar karāey wuh.

Tso tānah sipāhiān aos pah urdū k'shey ḡāzīr dī?

Har-kalah chih tāsū shā'i

eye on the sight you should
shut the left one.

Surround the hill, for I
imagine the enemy are lying
there in ambush.

First ascend to the top of
the hill, and then their
whereabouts will be visible.

They may perchance be
lying in the ravine, or in
yonder broken ground.

If such be the case we
will lay an ambush for them.

It was mid-day when they
gōt near the fort; and the
brave fellows attacked it,
and in the short space of
one watch (three hours) it
was captured.

Yahyā Khān, together
with his younger brothers,
not one of whom had, as
yet, reached man's estate,
girded up their loins to
avenge their father.

Ascend to that high
ground, and carefully recon-
noitre all round; then select
three men and station them
thereon as a picket.

starga'h pār dīdbān jz'da'al
kirna'h starga'h puṭa'h karey
boyab.

Ghar chā-perah wu-nisa'ai
(or, wu-nisa'ai) chih gumān
mī dāsey kejzī chih duśh-
manān haltah pah tsaw
k'shey nāst dī.

W'rumbey da gh'ra pah
sar bāndi wu-khejza'ai, nūr
da dū-i dzā'e dar sh'kārāh
shī.

Gundi pah khwar k'shey,
yā hūri pah highey khār-
khwar'i k'shey nāst wī.

Kih hāsey wī mūjz bah
pah p'sūnī k'shey war-tah
k'she-nū.

Roz-i-rośhan nima'h wradz
wa'h chih koṭ watah najzdey
sh'wū; dzwānāno pah kala'h
manguli wu-lagawaley, pah
yowah pahar k'shey fath
shah.

Yahyā Khān, lah kashar-
āno w'rūno sarah, chih hīts
yow lā balāghat tah casedal-
ney nah wuh, pah kisās da
plār m'lā wu-tarāla'h.

Pah highey l'warey bāndi
wu-khejzab, aw chā-pirah
pah shsh shān sarah pah
dzīr dzīr wu-gorah; pas drey
kasa sipābiān da yalah-
dāra'i da-pārah khwash
k'rah aw pah dey dzā'e bān-
dī wudarawah.

A bullet struck him in the side. He was not to rise again (i.e. being mortally wounded), and was left behind.

He displayed much bravery in action.

He is not dead yet: see, he moves.

Take out the mules and camels to graze, and be careful you all keep with them.

My horse is stuck fast in the ravine, and can neither come up out of it, nor can he withdraw himself again.

Come hither, and hold my horse that he may not run away, and throw him some grass.

Dismount from thy horse, and distribute fodder among the cattle.

Accoutre thyself (gird up thy loins), the time to march has arrived.

Make over these things to a certain soldier.

Hire a camel for me.

The treasury is empty of rūpis.

How many men hast thou brought in for service?

Twenty men, but they are all of one place, and all are kinsmen of each other.

Gola'i yey pah aṛḥh wu-lagedala'h. Da khato nah wuh, pāto sh'wah.

Haghlah pah jang k'shey der maranaey wu-k'rah.

Tar aosa pori mar nah daey: gorah khwadzeji.

Kacharānawūshān saralo tah boza'ai, aw pah khabar-dāri tūsh tol war-tah najd-ey wudrejza'ai.

As me pah khway k'shey wu-n'shat, aw nah portah khataey shah, nah pastanah watahey shi.

Haley rū-shāh aw ās dz'mā nīsh chih wu-pah-tashti, aw tso wāshah war wāchawah.

Lah āsa nah kūz shah, aw wāshah dzānwarāno tah wesh k'rah.

M'lū wu-tara'h, waḥt da kūch rā-ghī.

Dā tsizūnah falāni sipāhī tah wu-spārah.

Yow ūsh dz'mā da-pārah kirāha'h k'rah.

Khizāna'h lah rūpa'io nah tashn'h da'h.

Tso sarī da naukara'i dn-pārah dī nīwālī dī?

Shil sarī, magar tol da yowah dzā'e dī, aw tol sarah 'azizūn dī.

This youth is round-back'd and weakly: he will soon break down.

I am stronger than they are.

Sit down: arise: stand up: look up: do not look down: stand upright: put thy heels together: do not move.

Oboy my order: look towards me: what art thou looking at? Stand so.

The army regulations are very severe and momentous.

Look at him what he is doing! O scapegrace! why dost thou not obey my commands?

Do not ungird thy loins: if thou dost not work with it will how wilt thou earn money?

Pardon him his fault.

Forgive me my fault this time; for this command I had forgotten.

Run and seize him, and bring him hither.

If you had, at that time, rebuked me an order, I would have gone in pursuit of him: I would not have let him escape.

Dā halak ebūghaey daey aw kam-zoraey: zær (also, jzir) bah staraey shi.

Zah lah hugho nah pah zor-awar yam.

K'she-nah: pātsah: wud-rejzah: portah gorah: k'shatah (or, kūz) mah-gorah: punda'i khpuley yow dzā'e k'rah: sam wudrejz-ah: mah khwadzejjah.

Dz'mā hukm pah dzā'e rā-w'rah: mā-tah gorah: wu-tsah-tah gorey? Hasey wudrejzah.

Da lashkar r'inūnah der sakht aw grān di.

Haghab wu-gorah chih tsah kaw! Ai kam bakhita! waley dz'mā hukm nah maney?

M'lā mah prā-nadzah: kih mihnat pah dzān wā-nah-khley rūpa'i bah tsangah wu-gatey?

Da baghab gunāh war-wu-bakhshah.

Dz'mā gunāh dū dzala'h rā-wu-bakhshah: chih dā hukm mi her shawaey wuh. Pah manda'h lār shah: wu-yey wisah, aw haley rā-yey-walah.

Kih tāsū haghab waht, mā tah hukm karaey wāe (also, wāe) pah haghab pasey bah t'lalaey wum: mā bah nah wuh pre-yashāy.

If you had not come to my succour they would have burnt my dwelling.

Kih tāsū dz'mā jahhar'ah nah wāe (or, wae) rā-g'hāi dū-i bah mī kor kawa-y wuh.

The enemy are not numerous: a few men only it seems.

Dashman lajz di: yow nīm sapi mu'lūmejzi.

Fire off (discharge) thy rifle.

Topak di khalās k'rah.

It is obstructed (foul or choked), and will not go off.

Topak band daey, mē khalāsejzi.

Clean the barrel inside, and see that the nipple is clear, then it will go off.

Shpela'i yey danawh pā: k'rah, aw wu-gorah chih da ranjak dzā'e sāl daey, tō bah khalās shi.

Whenever thou mayest meet with a good sword buy it for me.

Har-kalah chih sha'h tūra'h wu-winey dz'mā dā-pārah yey wākh-lah.

On this speech they set to fighting.

Pah dey waimā bāndi yey jang wu-n'shalawuh.

Adam Khān and Salim came home on leave.

Adam Khān aw Salim pah rukhsat kor tah rā-g'hāi.

I will send someone else in thy place.

Stā pah badlah k'shey bah nūr tsok wās-tawuh.

Set up this target (or, mark) that I may fire at it with the rifle.

Dā māsha'h wudrawah chih pah topak yey wu-nal-am.

If thou doest so thou wilt obtain a reward.

Kihasey wu-k'fey ina'am bah wu-gatey.

There is no fear: God is our Protector.

Hits werā'h nah-shah: Khudāe dz'mūjz Sātūwey daey.

While you may remain in this country do not act oppressively towards anyone.

Tō pah dey mūk k'shey aosa' pah chā kūfāi zūm mah kawa'āi.

O Sir! my wife is unwell: it will be a great favour on thy part if thou wilt grant

Sāhibat tabar minā-jorā'h shawey dey mibirbāuzi bah di wi kih mā-tah daey

me two or three days' leave to attend her.

Sir! this soldier solicits three days' leave in order to meet his brother who has arrived at a certain village.

Very good; as I know he is a good man, I will consent to his leave.

That soldier, Sir, represents that a letter has reached him from his family, and the Treasury bill, which he had remitted to them three months ago, has not yet reached them.

This affair happened before: what is the fuss and noise about it now?

I was going in company with the Ghalzis towards the head of the Kajāhah valley; and in that same place, on the night in question, such quantities of hail and rain fell, that up to the dawn of the morning we entertained no hope of our lives.

The whole country has become perfectly white with snow.

When I set out it was a pitch-dark night.

drey rwadz rukhsat rā-k'rey chih fimar yey k'ram.

Šūhiba! dā sipāhī da dro rwadzo rukhsat ghwari da pārah da mulakāt da w'or khpul chih wa-falānī kali tah rā-ghalacy daey.

Shreh daey; chih yey pejzanam jor saracy daey, rukhsat bah yey kābūl shi.

Šūhiba! haghah sipāhī 'arz kawī chih da 'iyāl lah tarafa yey kūghiz rā-ghalacy daey, aw haghah Bil da Khizāney, chih drey mīnsht- cy terey shawey dey war- stawalacy wuh, lā nah daey war rasedalacy.

Dā khubara'h pa-khwā shawey wa'h: aos da dey jagarn'h aw sharr-o-shor tsah daey?

Zah hum da Ghalzio sarah pah sar darey da Ka- jāhah tarām; pah haghah dzā'o rā bāndi pah shpa'h hasey jzaley aw bārān wu- woredah, chih tar shabāh pori māh (or, mū) umid da zinda- gūnnā'i nah wuh (or, wu).

Tol mulk pah wāwrey tah spin shawacy daey.

Haghah wakt chih rawān sh'wain taka'h tora'h shpa'h wa'h.

Our country is very rugged: it is all hill and dale.

I am much fatigued, and hungry and thirsty to boot.

They have come unseasonably (late). Tell them to come in the morning; at that time I will talk with them.

Whether they be camels, horses, or mules, wherever they may be, and whatever they may be, bring (or, lead) them along.

Who is this man who appears in sight?

Through cowardice Bah-rām did not fight.

Mulk mū der zijz daey: tol ghar aw sama'h daey.

Zah der staraey shawaey yam, aw pratah lah dey hum wajzaey aw tajzuey yam.

Nūwakta-rā-ghalīdī. Dū-ī tah wu-wayah chih ṣabāh rā-shī; haghah waqt bah lah dū-ī sarah khabarey wu-k'ram.

Kih ūshān wī, kih āsūnah wī, kih kātar wī, har ehirtah chih wī, aw har tsah chih wī, rā-yey-walah. (*Rāna*)

Daghah saraey chih pah nazar rā-dzi tsok daey?

Da nū-marda'ī lah jihatā Bahrām jang wu-nah-k'rah.

SENTENCES ON GENERAL SUBJECTS.

Who art thou?

I am an Afghān.

What Paṭān art thou by lineage?

I am a Lūrnaey Miānah.

Dost thou understand Puṣhto? (or, Hast thou acquired Puṣhto?)

Yes, I understand Puṣhto, but neither Pukhsto, Pakkhsto, Pasto, nor Pashtū, nor any such nonsense.

Tah tsok yey?

Zah Puṣhtūn yam.

Pah aṣṭī kom Puṣhtūn yey?

Zah Lūrnaey Miānah yam.

Pah Puṣhto pohejzey? (or, Puṣhto dī z'dah daey?)

Ho, Puṣhto kho pohejz-am, wal-e nah Pukhsto, nah Pakkhsto, nah Pasto, nah Pashtū, yā hasey pūch go-e hīs na'h pejzanam.

What is thy name?

Yār Muḥammad is my name.

What village dost thou belong to?

I have come from Ūrgūn, and am going to Zarghūn Shahr.

Art thou married or not?

I was married, but my wife is dead.

Hast thou any sons?

How many children hast thou?

How old will the eldest son be?

Is thy father living?

Yes, he is living, but is an old grey-beard.

Is thy mother alive?

My mother is dead.

Hast thou any brothers?

I have one brother.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

Is thy master within or not?

Stā num tsah daey? (or, Num dī tsah daey?)

Num mī Yāh Muḥammad daey.

Da komey kalī yey?

Lah Ūrgūna rūghalaey ram, aw Zarghūn Shahr tah dzam.

Wāda'h dī kaṛey dey* kih yāh.

Wāda'h mī kaṛey wa'h, waliṭabarmī mārā'hsh'wa'h.

Dzūman dī shtah?

Tso farzand dī shtah?

Mashar dzo-e (also, zo-e) bah da tso kālo wī?

Plār dī jzwandaey daey?

Ho, jzwandaey daey, wal-e zor spin-jzīraey daey.

Mor dī jzwanda'i da'h?

Mor mī m'ra'h da'h.

W'rūrnah dī shīah.

Yow w'ror laram.

Stā pah kor k'shey dzo-e shawaey daey, kih lūr?

Ṭabar mī dzo-e rūwaraey daey.

Nūm dī tsah daey, aw dār dzo-e dī tsah nūm yaśh-aey daey?

Tashtan dī dananah daey kih nah daey?

* See Syntax of the verb, para. 1, page 79.

Is anyone within (the house)?

Master is within.

He has just now arisen from sleep (got up).

Why hast thou come?

Why, during the whole day, didst thou not come?

My house is defenceless.

I was much astonished at this act.

After having dressed thyself come to me.

When he comes inform (acquaint) me.

Come inside.

Sit beside me, friend.

My back itches: scratch it.

I had become as one dejected.

This peach is sweeter than sugar or than confection.

The roof leaks: repair it (mend it).

The cup cracked in my hand and went to pieces.

That (female's) comeliness does not come up to this one's good looks.

Attend to my words, and before going finish this work.

Pah kor k'shey tsok shtah?

Sūhib pah kor k'shey daev.

Aoslah khūba pātsedalaey daev.

Waley rā-ghlaey yey?

Da tsah da-pārah drasta'h rwadz rā-nah-gley?

Kor mī khūshaey daey.

Lah dey kārā mī der ta'j-jub wu-kar.

Zarūkaey āghūstaey pah nazd dz'mā rā-shah.

Har-kālāh chih haghāh rā-shi mā khabar k'rah.

Danaah ra-shah.

Yārah, mā tsakhāh k'she-nah.

Shā mī khārishstejzi: wu-yey-garawah.

Da lewanney pah shān shūwaey wum.

Dā shuftālū tār kand tar; halwā khojz daey.

Da khūney chat tsātsi: jor yey k'rah.

Dz'mā pah lās k'shey piāu'h wu-chawda'h daey daey sh'wa'h (or sh'wala'h).

Da highey shā-ist, da dighey wa shā-ist tah nah-rasejzi.

Dz'mā khabara'h wu-manah, aw pa-khivā lah t'lalo (or, pa-khivā tar t'lalo) dā kār-pūrah k'rah.

With this affair you have no concern.

Pah dey bāb k'shey stic
hifs gharaz nah-sūtah.

Draw the curtain back that there may be some light: the room is very dark.

Parda'h liri k'rah chū
rarnū shey: khūna'h dars'h
tārika'h da'h.

It grows late: it is necessary we should depart.

Nā-waktejzi: bo-yah chū
lār shū.

Keep this thing about thee (or, with thee): some time or other it will be useful to thee.

Dū tsiz lah dzāna sarah
wu-sūtah: kalah na kalah
pah kār bah dī shi.

Why have you come back again?

Waley bi-yartah rā-ghali
ya'ai?

What business have ye here?

Dultah tsah kār lar'ai?

Call that little boy to me.

Haghal wuṛukacy halak
rā-wu-bolah.

Whom dost thou teach now?

Tab chū tah nos salak
war-kawey?

At this time, indeed, I have no pupil.

Pah dey rwadzo k'shey
kho shūgird nah laram.

I do not know who thou art.

Tah nah pohejzam chih
tsok yey.

Put this letter (*lit.* paper) into an envelope.

Daghal kūghiz pah lifā-
fa'h k'shey wāchawah (or,
pah lifāfa'h k'shey dzā-e
k'rah).

This vessel (basin, pan) is filled with water. Empty it, but pour out the water slowly.

Dū lo-shney lah aobo nah
dak dneṣ. Tash yey k'rah;
waley w'ro w'ro yey to-e
k'rah.

With what object (desire, bent, longing) have you come?

Pah kama'h tama'a'h
sarah rā-ghali ya'ai?

Come inside the door.

Da warah dapanah tā-
shah.

Thou startest at this like
a horse at a post.

Drive away the dogs from
the house (or, tent): they
annoy me much.

Blacken Ḥāfiẓ Nūrī's
beard, it has become
grizzled.

I have never said so at
any time.

Weigh this thing how
much it is.

How much is this thing
in weight?

Stand in dread of fire, so
that thy house be not
burnt.

Do not be heedless of this
communication.

Do not throw this thing
away, it will become useful.

Do not trouble me to-day:
I will talk to thee on this
subject some other day.

Will 'Umr have reached
that place by this time?

At the time they were
coming I was saying my
prayers.

I had told thee before
that I would do so, so it
behoveth me to

Tah lah dey nah hasey
tarhejzey lakah ās lah nash-
ey.

Lah derey nah spī wu-
sharāh: der mi bad d̲z̲inī
rā-d̲z̲i.

Da Ḥāfiẓ Nūrī j̲z̲īra'h
tora'h k'rah, braga'h shawey
dey.

Mā hicharey (also, h̲i̲ts-
kalah) dāsey nah daey way-
alaey.

Dā tsizah wu-talah chih
tsombrāh daey.

Dā tsiz pah tol k'shey
tsombrāh daey?

Lah norah pah tara'h
k'shey aosab, chih kor dī wu-
nah-swad̲z̲i.

Lah dey wa-yalo nah bey-
parwā mah shah.

Daghah tsiz mah-ghærza-
wah, bah pah kār rā-shī.

Mā tah nan zahmat mah-
rā-kawah: b̲e̲la'h rwadz bah
pah dey bāb k'shey lah tah
surah k̲h̲i̲abarey wu-k'ram.

'Umr bah tar aosa pori
haghah d̲z̲i'e tah-rasedalāey
wi?

Haghah waht chih dū-i
rā-t'lal namündz mī kāwuh.

Mā tā tah wa-yalaey wuh
chih dāsey bah wu-k'ram;
nūr bo-yah chih yey wu-
k'ram.

After some time we will come.

To-day a woman threw herself into a well.

This boy is very bashful.

Those maidens are very modest.

I passed a long time at Kandahār.

Smell that flower: what delightful perfume it yields.

It behoveth that this business be completed in a short time.

Sell me this thing.

The palm of my hand itches: some say it is a sign of coming wealth, but God knows whether it is true or not.

Thou spendest my money improperly.

Why dost thou grieve so much about this trifling matter (or, affair)?

This is good and that too: both are good.

Bring a needle and thread: my clothes are torn.

All my garments are soiled with mud.

Pas lah tsah müdey bah müjz (also, mungah) rä-shü.

Nau yowey shadzey khpal dzün kü-i tah wu-ghæwâ-wah.

Daghah halak der sharim-nük daey.

Dû-i pegh-ley derey hayâ-därei dey.

Dern'h müda'h mi pah Kandahār k'shey tera'h k'ra'h.

Haghah gul bû-e k'pah: tsah shâ-istah bû-e tri pâtsi.

Pah lajz sū'at k'shey (or, pah kama'h müda'h k'shey) dū kār tamūm karney bo-yah.

Dū tsiz pah mā wu-pro-lah.

Warghowaey mi khārichi kawey, aw dzini wā-yi chih dā nashā'h da dāulat dā rūt'lo dā'h, magar Khudāw z'dah chih richi'ā daey kib nah.

Tah dz'mā rūpa'i hey-dzā'eah khariswey.

Pah dey spuk kār k'shey hoabrah gham tsarah khūrey?

Dā hum shah haghah hum shah: dwārah shah di.

Stan aw spangay nā-w'pah: dz'mā n'mara'i tsūrey shawey dey.

Tobey jāney mi pah kharā kakarey shawey dey.

They are not five nor ten,
but more.

I have no small change,
otherwise this thing is to be
purchased (*or*, to be bought).

What merit do these men
possess?

I do not understand the
purpose of these men.

It does not come within
my comprehension that from
them a good action will pro-
ceed.

Thou wilt be sorry for
these words hereafter.

I now much regret this
act.

So-and-so is ill: let us go
and inquire after him.

This act is incumbent on
you.

Remind me at mid-day
(mid-day prayer time), and
I will do it.

This is a very wonderful
matter (*or*, thing, &c.): I
cannot understand it.

In bygone (former) years
it could not happen so.

But this is a difficult
matter: it is not to be done
by him.

I have made a bet (laid a
wager) with them.

Pindzah nah dī aw nah
las dī, mīgar zī-āt dī.

Paisey nah-laram, kih nah
dā tsiz da rā-nīwalo daey.

Daghah sarī tsah khūbī
larī?

Da dagho sarō pah maṭṭlab
bāndi nah-pohejzam.

Dz'mā pah poha'h nah
rā-dzī chih lah dū-īo bah da
khair kār wu-shī.

Pah dey khabarey pasi
(*or*, pasey) bah tah armān
wu-k'rey.

Aos dera'h toba'h kājzam
lah dey kāra.

Lār shū, falānaey, mariz
daey, puštana'h yey wu-
k'ru.

Dā kār pah tāsū bāndi
lāzim daey.

Namāz-peshīn tah mā yād
k'rah, dā kār bah wu-k'ran.

Daghah dera'h nādīra'h
khabara'h da'h, dz'mā 'aql
nah pah rasejzi.

Pah pa - khwā kalūno
k'shey dāsey nah shah ke-
dalaey.

Wul-e dā khabara'h sakhi-
ta'h da'h: da dah kawūlo
nah da'h.

Mā lah hugho sarah shart
wu-tarah.

What affliction (*or*, distress) has befallen thee? What art thou annoyed about?

With the will of God, such will take place (*happen*).

What a good master So-and-so is!

He is a most ruthless fellow.

He is a most wrathful officer.

Oh friend! usedest thou to do this?

If Maḥmūd comes I will give him a book.

If you cultivate knowledge you will obtain respect.

Uṣmān is gone, friend! he was a good man: may God reward him!

Oh Khān! may God long preserve thee!

This man snores in his sleep.

I want to sneeze, but cannot.

Why hast thou shown so much tardiness in coming? Didst thou meet with any obstruction?

Take a broom and sweep the place.

Light the fire and put out the lamp.

Pah tā bānditsah tangsa'h da'h? Pah tsah swadzey?

Da Khudāe pah ḥukan sarah bah hasey wu-shī.

Falādaey tsah shreh tsash-tan daey!

Lah ḥadda zī'āt der nā-kāra saraey daey.

Haghah tar ḥadda der kabir-jan sardār daey.

Yārah! dā kār bah dī wu-kar?

Kih Maḥmūd rā-shī kitāb bah war-k'ram.

Kih 'ilm kar'āi 'izzat bah mūm'ai.

Uṣmān wu-lār yārah! shāh saraey wuh: Khudāe dī khair war peśh k'ri!

Khān Sāhibā! Khudāe dī tar der jzwandaey larey!

Daghah saraey pah khūb k'shey kharkaey kawī.

Ghwāram chih wu-n'jzam lekin n'jzalaey na-sham.

Pah rā-t'lo k'shey dī wali hasey der dirang (*or*, dzand) wu-kar? tsah n'shata'h rā peśha'h sh'wa'h (*or*, ar peśh shah)?

Ribūz (*or*, ribūz) wākhlah aw dzā'e tah jārū k'rah.

Aor bal kā aw chirāgh mar k'rah.

I have no appetite: I am not hungry: I do not desire anything.

Dost thou not know the difference between right and wrong?

Why dost thou bark like a dog?

Such pain comes over me that I am unable to bear it.

Hast thou seen my helmet anywhere?

You made inquiry of me before.

Do not keep the fast at this time, for thou art sick.

Open the door.

I may have opened it.

Open the chest.

Alas! alas! what is this thing that thou hast done?

Salim brought me by force.

The *kāzī* of our city is very just, and men of learning he cherishes much.

Does any acquaintance-ship exist between thee and So-and-so?

I do not know who he is.

What dost thou call this thing?

This is called a *lungī*.

Where are such things made?

Wulgaḥ mī nah-kejzī: lewāl nah yam: *hīts* nah *ghwāram*.

Hīts *khābar* nah yey pah *ḥarām* aw pah *ḥalāl*?

Waley da spī pah *shān* *ghāpey*?

Dā rangah dard rā-dzī chih z'*ghamalaey* yey nah sham.

Khol mī dī chartah *līdal-aeey* daey?

Tāsū lah mā nah pa-*khwā* *puštana*'h wu-k'ra'h.

Pah dey *rwadzo* k'shey *rojza*'h mah *nisah* chih *mariz* yey.

War *prā-nadzah*.

Khalās *kaṛaeey* bah mī wī.

Sandūk *khalās* k'rah.

D'reghah! D'reghah! *tsah* *kār* daey chih dī wu-kar?

Salim zah *ṣāh* zor *botam*.

Dz'mūjz. da *shahīr* *kāzī* der *'ādil* daey, aw dā *'alim-āno* *shāh* *tarbiyat* *'akwī*.

Stā aw da *falānī* *tar* *mi-yandz* *tsah* *pejzand-galwī* *shtah*?

Zah yey nāh *pejzanam* chih *tsok* daey.

Dā *tsiz* *tsah* *boley* (or, *Dey* *tah* *tsah* *wa-yey*?)

Dā *lunga*'i *wa-yaley* *shey*.

Hasey *tsizūnah* pah kam *dza-e* *jorejzī*?

These words are contrary to reason.

I have not the heart to do this (*or, lit. My heart does not desire that I should do so*).

I do not desire to come.

My heart does not incline me to go.

This is a momentous affair: it requires to be done with reflection (*or, carefully*).

I ran at such a pace that all became astonished.

I went to the bāzār on Friday.

Jalāl said thus before the magistrate (*or, official*).

'Thou art a mean fellow that thou hast done this thing.

I am certain that this is thy doing.

'Why hast thou not informed me?

'These words of mine are for thy advantage, if thou (but) knowest.

First look to your own advantage and injury.

Whatever thing pleases thee, take it.

This is a bygone affair (matter): it is not good to remember it in any way.

Dā khabarey lah 'aḳl nah lirey dey.

Z'rah mī nah-ghwā'ī chih basey wu-k'ram.

Nah ghwāram chih rāsham.

Z'rah mī nah kejjī chih dzam.

Dā girān kār daey: pah fikr sarah karāey bo-yah.

Pah basey z'ghāsta'h wu-z'ghāstam chih ʔol hairān sh'wal.

Da Jum'ey pah rwadz k'shey bāzār tah lāram.

Jalāl da hākim tar makha basey wu-wa-yal.

Tah spuk sarāey yey chih dā kār dī karāey daey.

Yāḳin mī daey chih dā da stā k'rah daey.

Tā waley mā khabar karāey nah daey?

Dā wa-yal mī stā da sūd dī kih pohejzey.

W'rnmbaey khpul sūd o zi-yān tah wu-gora'i.

Har tsiz chih dī khwaṣh wī wā-yey-khlah.

Dā tera'h khabara'h da'h: yādawul yey pah hīs shān shāh nah da'h.

This information (*or*, account, rumour, &c.) emanated from the city.

Come at noon : at present I am not at leisure.

A long time has elapsed : what, has not that man arrived yet ?

Sprinkle water here to lay the dust (*lit.* that the dust may lie).

We are now freed of all our griefs.

While you were coming I was donning my clothes.

Boil water and get some tea ready.

I took fifty rūpis on loan (*or*, I borrowed fifty rūpis).

To whom shall I give the money ?

I gave them to Daulat.

'Umr, Yūsuf, and Ismā'il (all three) beat Aḥmad.

I beat Khalil : I gave him such a beating that he will remember it.

I saw 'Isā when we were (both) riding.

I saw Farīd while he was being beaten.

The water is risen level with the wood.

One rūpī is a great deal between thee and Jamāl too.

Dā khābara'h lah shāhira wu-wata'h.

Gharma'h rā-shah : aos waz-gar nah yam.

Der waḳt ter shah : āyā haḡhaḡ sarney talī aosa lā rā-ghalaey nah daey ?

Aoba'h daltah wu-pāshah chih dūrey k'shenī.

Aos lah ṭolo ghamo bey-gham yū.

Chih tāsū rā-t'la'nī mā n'mara'i āḡhustaley.

Aoba'h wu-yashawah aw chāhey talī-yārey k'rey.

Pindzos rūpa'i mī pah por wākhistaley.

Rūpa'i wa-chā-tah war-k'ram ?

Mā wa Daulat talī rūpa'i war k'rey.

'Umr, aw Yūsuf, āw Is-mā'il Aḥmad yey wu-wahah.

Khalil mī wu-wahah (*or*, Mā Khalil wu-wahah) : pah hasey wahal mī wa-wahah chih yād bah yey larī.

Mā 'Isā pah sparli k'shey wu-lid.

Farīd mī wahalaey wu-lidah.

Aoba'h lah largī sarah barābarey sh'wey.

Derā'h da'h yowa'h rūpa'i pær tā lah Jamāl sarah.

I brought Ibrāhīm on thy account.

All are not the same alike: some are oldsters, some youngsters, some old, some young.

He is a great wag (wit, satirist, &c.).

Such may be the case or not, but if he is wise he will not practise his jokes upon us.

Do not practise thy pleasantries upon me if thou art wise.

If you act according to this advice (*lit.* speech, &c.) you will obtain much advantage.

I cannot imagine that from this good will accrue.

He did not see me, but I saw him.

Do not say anything to them on this subject.

They are base people: they never act honestly.

Do not act like an ass: use manliness in thy doings.

Had we laughed, they would have been greatly pleased.

May God preserve thee, but do not forget us.

Ibrāhīm mī stā pah sabab rā-wost.

Ṭol pah yowah shān nah dī: tsok masharān, dzinī kasharān dī, tsok zor, dzinī dzwān.

Haghah der toki saracy daey.

Hasey bah wī kih bah nah wī, waley kih hošhyār daey lah mūjz sarah tokey bah nah k'ri.

Lah mā sarah tokey mah kawah kih hošhyār yey.

Kih 'aml pah dā wa-yal wu-k'ra'āi der khair bah mū-m'āi.

Dz'mā pah poba'h nah rā-dzi chih lah dah da khair kār wu-shi.

Zah yey nah lidalam, waley mā yey wu-lidah.

Hugho tah pah dey bāb k'shey hits mah-wā-yah.

Haghah kam aṣl khalk dī: hits-kalah yey rishtī'ā nah kawal.

Da kh'rah pah dod (*or*, pah-shān, *or*, ghundey) kār mah-kawah: saracy-tob pah kār kharts k'rah.

Kih mūjz khandali wāc, dū-i bah der khwāsh shawī wū.

Khudāe dī wu-sātab, waley mūjz mah herawah.

God bless thee! (or, God be good to thee, &c.)

May God preserve you: I have committed you unto God.

This is a very upright person.

They are honest men.

That is an honest woman.

These are upright women.

That is a very old and toothless old woman.

Fetch twenty-one rūpis from him.

Take this melon from him.

That woman has fallen in love with (or, become attached to) him.

I understand that thou art in love with Nāsir's daughter; in fact, that thou art mad after her.

They are my friends, if thou understandest.

What sort of friendship (also, intimacy) is it that thou showest towards them?

I will sing a ditty, do thou pipe a little.

Wish, Khudāe dī pah zer-ma'h shah!

Da Khudāe pah āmān: pær Khudāe mī supārālī ya'āi.

Hā-yah der rīshṭīnācy sarācy dācy.

Haghah rīshṭīnī sarī dī.

Haghah rīshṭīnēy khadz-a'h da'h.

Daghah rīshṭīnī khadzey dey.

Haghah dera'h zarā'h kan-qāsa'h da'h.

War dzakhah yow-wīshṭ rūpa'i rū-w'rah.

Dā sardah lah haghah dzakhah wākh-lah.

Fālāna'i khadza'h pah haghah bāndī mayana'li shawey dey.

Pobejzam chib dā Nāsir pah lūr bāndī, mayan yey; balkik pāsey* lewanaçy yey.

Haghah dz'mā āshma'eār dī kib pobejzey.

Dā kam rang dā āshnā'i da'h chih lah kughro sarah tah yey kawey?

Zah bah landa'i wāyan, tah tsakh shpela'i wu-wah-ah.

* For this form of *pas* and *yey* combined, see Dictionary, page 1105.

What dost thou do (*or*, occupy thyself in) at home?

I pass my nights in idleness.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

'Umr's father and mother are both blind.

His sister is a widow, and his mother is grown very aged.

Women generally are weaker than men.

My intention is not such that I would lend out money on usury: if thou imaginest such thou dost not understand.

These two youths are my foster brothers, and that man is my middle brother.

That is a very pretty girl.

She is our foster sister.

Which among these brothers is the youngest, and which the oldest?

... a good man.

Pah kor k'shey tsah kār kawey?

Pah bey-kārī shpey terawum.

Stā pah kor k'shey dzo-e shawae daey kih lūr?

Ṭabar mī dzo-e rāwae daey.

Nūm dī tsah daey, aw pah dzo-e dī tsah nūm yaśhaey daey?

Da 'Umr plār mor dwār-ah rāndah dī.

Khor yey kunḍa'h da'h, aw mor yey spīnsara'h shawey da'h.

Khadzey akṣar tar saṛo nah kam-zorey dī.

Ni-yat mī dā rangah nah daey chih pah sūd bāndi rūpa'ispari k'ram: kih dāsey aṭkalawey nah pobejzey.

Daglah dwah dzwānān dz'mā da tī w'rūrnah dī, aw baglah saṛae dz'mā miyandzwaey w'ror daey.

Dā ḍera'h shaista'h jina'i da'h.

Dz'mūjz tī khor da'h.

Lah hugho w'rūrno nah kam yow mashar w'ror daey, kam kashar?

Dā (*or*, daglah, *or*, hāyah) shāh saṛae daey.

Dā (*or*, daglah, *or*, hāyah) shāh saṛi dī.

This is a good woman.

These are good women.

What sayest thou to poor me?

Would that Raḥmān had come!

I swear, by God, that I never drink wine.

Who said so? Hast thou heard so?

This fellow contends with me.

What! did Shāhbāz strike thee?

O brother! hear my words!

Islām Khān is a great man; he is very rich.

If you come to me I will give you a present.

I shall not read with my pupils to-day, because it is Friday.

I am the third generation (third in descent) from Mullā Muḥammad.

This thing has come into my hands gratis.

Take out the meal from

Dā (or, dagḥah, or, hā-yah) shā'h khadza'h da'h.

Dā (or, dagḥah, or hā-yah) shēy khadzey dey.

Mā khwār tah tsah wā-yey?

Kāsh-kī Raḥmānā-ghal-ney wāc!

Kasm Khudāc jzo kih sharūb hiṭs kalah wu-ts'sham.*

Husey chā wu-wayal? Tā hasey ārwedaley daey?

Dā sarācy lah mā sarah jang kawī.

Tsah! Shāhbāz wu-wahaley?

Āi w'rorah, dz'mā khabarey wār-wah!

Islām Khān lo-e sarācy daey; ḡer dāulat larī.

Kih mā tah rā-sha'āin'ām bah dar k'ram.

Nan zah wa-shūgirdāno tah sabak nah-wā-yam; chih juma'h da'h.

Lah Mullā Muḥammad nah zah dreyama'h peṛa'i yam.

Dagḥah tsiz mī weṛiā pah iās k'shey wataey daey.

Dā waṛah (or, aṛah) tri

* *Lit.* "It is an oath by God if I ever drink wine." Conscientious Musalmāns will not take an oath.

the hand-mill, and make bread with it.

To-night give an entertainment to five or seven persons.

I am become somewhat hungry: I will eat some meat.

Bring me a little salt.

I have lost a thing: if thou hast seen it bring it to me.

Unto whom did the lot fall?

In this affair you have wearied us much (greatly).

My sleeve is very loose (or, open): tighten it a little (somewhat).

The kid sucks its mother's teats.

Pull up (root up) the tree from that place and plant it in another: it will strike.

My father has cows, and I am his cow-herd.

That cow is a stranger: it is not my property.

Is this mountain-goat a female or a male?

Upon what ridges do the mountain-deer generally feed?

michan wu-bāṣah, aw mar-
a'i tri pakḥah k'rah.

Nan shpey lah da pindzo
aowo kaso melmastī'ā wu-
k'rah.

Zahlakūṭey (also, lakūṭey)
wajzaey shawaey yam: tsah
ghwashey wu-khūram.

Lakūṭey mālga'h rā-larah
rā-k'rah.

Yow tsiz mī wuruk shaw-
aey daey: kih bah tā lidal-
aey wey rā-yey-k'rah.

Hiska'h da chā pah nāmah
wu-khatala'h (or, Pacha'h
pah chā bāndi pre-watala'h)?

Pah dey kār k'shey tāsū
mūjz der starī karī yū.

Lastūrnaey mī der ārat
daey: tsakho yey tangk'rah.

Wurghūmaey da mor tī
rawī.

Dā wana'h lah haghah
dzā'ea wu-kājzah aw. bæl
dzā'e yey kejzdah: wu-bah-
lagī.

Plār mī ghwā (in Western
Afghānistān the plural is
ghwāwī) larī: ghobah yey
zah yam.

Dā ghwā prada'i da'h:
dzā'wā māl nah da'h.

Dā ghartsa'h khadza'h
da'h kih nar daey?

Sijzey pah komo warsako
bāndi aksir tsarī?

Where is thy home?
At Ghwarā'h Margha'h.

That is a very distant country (*also*, home, &c.): God only knows how we shall reach it.

Do not entertain (nourish) any hope from it: you will not obtain any advantage therefrom.

Call him hither who is standing at the gate: I have business with him.

There is neither room within nor without: where shall I recline (repose) myself?

Thou art not equal to me in height.

Inform the master of the house that I have come.

He is not within (not at home): he has gone out.

A man was going along the road with some woman. Another man met them, and he inquired of the man, "What relationship is there between this woman and thee?" He replied, "My mother-in-law and her mother-in-law are mother and daughter." What relationship, therefore, bears this woman to the man?

Kor dī chartah daey?
Pah Ghwarā'h Margha'h daey.

Dā der liri waṭau daey:
Khudāo z'dah tsah-rang bah war wa-rasejzū.

Hits umīd lah haḡlah mah lar'ai: fā-īdah bah nah tri wu-win'ai.

Haḡlah chih pah wara bāndi walār daey rū yey wu-bolah: kār pah laram.

Nah dānanah dzā'e shtah nah dabāndi: chartah arkh wu-lagawum?

Tah pah kadd k'shey: dz'mā barābar nah yey.

Da kor tsashlan rū-khabār k'rah chih zah rū-glaey yam.

Dānanah nashtah: ān bāndi watalaey daey.

Yow sarāey lah komēy shadzey sarah pēr lārī tā-i (E., tah). Bēl sarāey pēr pēsh shah, suwāl yey tri wu-kār chih "dā shadza'h stā tsah da'h?" Dah war-tah wu-wey, "Dz'mā khwāshēy dā dey khwāshēy sarah mor aw lūr dī." Nūr dā shadza'h dā dey sarī tsah kejzī?

WISE SAWS AND SAYINGS.

Eutertain not the hope of faithfulness from the base.

Error on the part of the honourable is not to be expected.

The base possess not faithfulness: (nor) the noble faithlessness.

Acquire knowledge, for it is glory in religion and the world.

This world is the field of the world to come: that which you sow that you will reap.

Guard thyself from ignorance, for it is dishonour both in religion and the world.

Every one is ignorant of his own faults.

Grieve not about what has passed, for it will not come back again.

To give abuse to anyone, or to terrify one out of one's life, is not the act of a man.

The acquaintanceship of a hundred years becomes severed in a moment.

No human being is free from fault: all are stained with sin.

The kid lies down by its mother's side.

Lah bad-aṣlah da wafā umīd wa-mah-k'rah.

Lah aṣilah da khatā umīd nah keḡzī.

Bad-aṣl wafā nah larī: nek-zāt bey-wafā'ī.

'Ilm z'dah k'rah, chih 'izzat da dīn aw da dunyā daey.

Dā dunyā kišt da ākhirat daey: har-chih kar'āi haḡhah bah re-b'āi.

Lah jahla dẓān wu-jz'-ghorah, chih bey 'izzatī da dīn aw da dunyā da'h.

Har tṣok pah khpul 'aīb nā-poh daey.

Da ter shawaey kār ārmān mah kawah, chih bi-yartah pah lās nah rā-shī.

Peghor war-kawul wachā-tah, yā tṣok lah dẓāna tarhawul, da maṣo kār nah daey.

Da salo kalo āshnā'ī pah yowah dam ghwutsa'h shī.

Hīts bani adam lah gunāha khalāṣah nah daey: ṭol pah gunāh alūdah dī.

Ser-la'ī da mor pah tṣang k'shey pre-w'zī.

The brown (dusty brown, *lit.*) dog is the wolf's brother.

As the forest is, so is its jackal.

Do not eject the water from the eyes of the blind.

If the mountain is a fortress, there is a road on the summit of it.

Than two raisins one date is good.

The sport of an ass is either wind from behind or a kick.

Death on a full belly is good.

Before reaching the water doff not the sandals.

From an empty gun two persons quail.

Drive a thief, but not to the house.

It is a great art to do the right thing at the right season.

Slow and steady wins the race.

Pride at last shall have a fall.

Example is better than practice.

The most insignificant persons are generally the most presuming.

Better be wise by the misfortunes of others than by your own.

Khmer spacey da lewah w'ror daey.

Lakah dzaugal basey yey chaghāl.

Da pundo stargo noba'h mah-bāsah.

Ghar kih hiār daey, pah sar yey lār dey.

Tar dwey wafsky yow khurmā shā'h.

Da kh'ruh bāzī yā goz yā laghata'h.

Marg pah dak nas shueh daey.

Pa-khwā tar nobo gāw-lī mah kājzah.

Lab tasha'h topaka'h dwah kasa werejzi.

Ghal wu-shārah, magar nali tah kor.

Lo-e hunr daey kawul da lā-ik kār pah munāsib waqt k'shey.

Qarār aw ḡābit-kadam, shart gaṭī.

Maghrūrī kho bah ākhir pre-w'zī.

Tamṣil bih-tar daey tar pand kawulo.

Der spuk aw nā-kārah khalk aksar lah ṭolo nah lā tar haddah gustākhi dī.

Bih-tar daey koṣhyār sh'wal lah āfato da nūro tar āfato khpulo.

There is no eye like the master's eye.

One man's meat is another man's poison.

A bird in the hand is worth two in the bush.

Stretch thy arm no farther than thy sleeve will reach.

Old birds are not caught with chaff.

Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

It is one thing to propose, another to execute.

They who neglect their old friends for the sake of new, are rightly served if they lose both.

He that prays harm for his neighbour, begs a curse upon himself.

In choosing allies we must look to their power as well as their will to aid us.

Nah-shtah hiṭs starga'h lakah starga'h da tsashtan.

Khwaṛa'h da yowah shakhṣ zahr da bael da'h.

Yow murghah pah lās k'shey shæh daey tar dwo nāsto pah būtaey.

Tar nojzwālāey da las-tūrno khpulo lās mah-ghaz-awah.

Zārah murghān pah prār-ah nah-giriftārejzi.

Parhez wu-kra'aī lah dero zorawaro ham - sāyagāno; tsalarah chih kih sarah wu-n'shal'aī, haghah chih kam-zorāey daey tabāh bah shī.

Wṛāndi kawāl da tadbir yow tsiz daey, magar pah 'amī rā-w'ral biel tsiz.

Haghah kasān chih ghaf-lat pah nisbat wi kadīmī dostāno tah da-pārah da nawīo dostāno kawī, kih dṛwārah wuruk k'ri lā-ik daey.

Haghah tsok chih du'ā da-pārah da zi-yān da hum-sāyah khpul kawī, iltimās da balā pah khpul dzān kawī.

Pah ghwarah kawulo da 'ahdīāno har' kalah chih nazar wa-marzi-tah da dū-i da-pārah da madad dz'mūjz kawū bo-yah chih pær tawūn da dū-i hum nazar wu-k'rū.

He who incites to strife
is worse than he who takes
part in it.

There is more danger from
a pretended friend than
from an open enemy.

The worth of money is
not in its possession, but in
its use.

The quarrels of friends
are the opportunities of
foes.

Facts speak plainer than
words.

Retribution, though late,
comes at last.

Presumption begins in
ignorance and ends in ruin.

It is too late to whet the
sword when the trumpet
sounds to draw it.

One good turn deserves
another.

Better scare a thief than
snare him—drive a thief,
but not towards the house.

When our neighbour's
house is on fire, it is time to
look to our own.

Hagħah sarney chih da-
pārah da jang nūr pātawī
der bad daey tar hugħo
chih pah k'shey sharik dī.

Lah libāsī dostah zī-ātey
khatra'h da'h tar zāhiri
dušhmanah.

Fazilat da daulat pah
darlah k'shey da hagħah
nah-shtah, balkih poh kār
rā-w'ralo da hagħah daey.

Jagrey da dostāno fursat-
ūnah da dušhmanāno dī.

Jzaba'h da hāl faṣīḥ tar-
n'h da'h tar jzaba'h da maḳāl.

Jazā, kilī tsah hum pah
dirang wī, magar pah ākhir
kho ra-dzi.

Gustākhi pah jahālāt,
sharū' kejzī aw pah tabāhī
k'shey tamāmejzī.

Har-kalah chih karnā wa-
haley shī da k'shalo da-tūrey
wakt da-pārah da terawalo
da highey ter shah.

Fī'l da naḳa'z wājibu-l-
'iwaz daey.

Werawul dā gh'loḥ bih-
tar daey tar āchawulo yey
pah dām k'shey—ghal shār-
ah magar nah tah kor.

Har-kalah chih pah kor
da hum-sāyah dz'mūjz aor
jagedalney wī, wakt daey
chih mūjz khabardāri da kor
khpul wu-k'rū.

A coward can be a hero at
a distance; it is the presence
of danger that tests pre-
sence of mind.

It is a wise son who knows
his own father.

Nā-mard lah liri bahādur
kedalaey shī; magar huzūr
da khatrey daey chih āzmā'
īshṭ da z'rah-war-tob kawī.

Der 'ākīl dzo-e daey chih
lhpul plār pejzani.

Fortune is like unto a potter: it fashioneth and
breaketh:

Many, like unto me and thee, it hath created and
destroyed.

Dā falak kulāl daey; sāzawul aw mātawul kā:
Der yey mā wa tā ghundi paidā k'ral hum fanā.

He who placeth any hope upon the fabric of this world,
Embarketh, on a tour of the ocean, in a paper boat.

Chih umīd pah 'imārat da di dunyā ka,
Da kāghiz pah kīshṭī sair da daryā ka.

A spoiled son taketh not to discipline and instruction;
And a shaded palm-tree yieldeth not ripe dates.

Nāzawulaey dzo-e nah ākh-li adab;
Aw da seo-rī pakhl nah nīsī raṭb.

The deeds of men will be many, (and) their words few;
But the acts of recreants are few, and their boastings
many.

Da mardāno kardah der, wāyal yey lajz wī;
Da nā-mardo 'aml lajz wī, der yey lāf wī.

PUSHTO MANUAL.

PART III.

VOCABULARY, ENGLISH AND PUSHTO.

ABBREVIATIONS.

[*n.* noun; *a.* adjective; *v.i.* verb intransitive; *v.t.* verb transitive; *ke.* where the auxiliary kedal is used; *ka.* where kawal is used; *ad.* adverb; *co.* conjunction; *pr.* preposition; *po.* post-position; and *in.* interjection.]

A.

abandon—ablution.

- abandon*, v.t. pre-jzdał, pre-šhodał, pre-šh'wal.
abandonment, n. pre-šhoda'na'h, pre-šhowuna'h.
abase, v.t. spuka'wul.
abacement, n. spuk-wālaey.
abash, v.t. sharmawul.
abate, v.i. kamedal, lajzedal; v.t. kamawul, lajzawul.
able, a. tuwānā; *to be able*, v.i. tuwānedal, v.t. tuwān laral, tākat laral, zor'laral.
ability, n. was, yarz, tākat.
ablution, n. ghush, (ceremonial) wa'zū.

abode, n. astogah, dzā'e, mīshṭa'h.

abolish, v.t. maukūf ka., man'a'h ka.

abominable, a. palīt, bad, kraka'h, stukh.

abominate, v.i. stukh lagedal, bad manal, kraka'h ākhīstal.

about, ad. chāper, chāperah; pr. (relating to) da-pārah, (time and place) najzdey, (quantity) pah andāz, pah hisāb.

abreast, ad. tsang-pah-tsang.

abroad, ad. pah pradī mulk k'shey.

absence, n. ghair hāzirī, (separation) beyal-tūn, hijrān.

absent, a. ghair hāzir, na-shtah, (separated) beyal, (in mind) dūb pah fikr k'shey.

abstain, v.t. parhez ka., pāl ka., dzān sātāl, lās ākhīstal.

abstemious, a. parhez-gār.

abstract, v.t. k'shal, kījzal, beyalawul.

abundance, n. der-wālaey, ṭal-wālaey, wadānī.

abundant, a. der, f'rewān, ṭal.

abuse, n. sh'kandzal, kanzal, peghor; v.t. peghor war-ka-wul, sh'kandzul, or kanzal ka.

accept, v.t. manal, pasandawul, ākhīstal, khwaśhawul.

acceptable, a. ghwarah, khwaśh; to be acceptable, v.i. pas-ankedal, ghwarah ke., khwaśhedal.

accident, n. hādīṣa'h, āfat, wāqī'a'h.

accidental, a. qazā'ī, kismatī.

accidentally, ad. pah, sahwa'h, pah qazā.

accommodate, v.t. dzā'ewul, atsarnal.

accommodation, n. dzā'e.

accompany, v.i. mal-garī ke.

accomplice, n. mal-garaey, sharīk.

accord, n. rogħa'h, jorīshṭ, pakhlulā-tob; of one's own, ad. pah khpulāh, pah khpul sar, lah khpulāh andā; of one, yow-z'rah, yek-jihat; according to, pah-sarah; (custom) pah dastūr sarah; accordingly, ad. dzakah, lah dey jihata, tro.

account, n. hisāb, shumār, (relation) kīṣṣa'h, bayān; v.t. gūrnal, pochedal, shimeral.

accountre, v.t. āghustal, m'lā taral, drasta'h or wasla'h āghustal.

- accoutrements*, n. *drasta'h*, *wasla'h*.
accumulate, v.i. *toledal*; v.t. *tolawul*.
accurate, a. *rišhtī-ā*, *juḵht*.
accusation, n. *tor*, *tuhwat*, *da'wa'h*; v.t. *tuhmat taṛal* or *wayal*, *tor pori ka*.
accuser, n. *mudda'i*.
ache, n. *khūjz*, *randz*, *dard*; v.i. *randzūredal*, *khūjzedal*; v.t. *dard kawul*.
acquaint, v.t. *polawul*, *ḵhabarawul*, *ḵhabar ka*.
acquaintance, n. *āshnā-e*, *pejzāndah*, *pejzandana'h*.
acquaintanceship, n. *pejzan-galwī*.
acquire, v.t. *gaṭal*, *mūndal*, *hāṣilawul*.
across, ad. *pori*, *pori ghūrey*.
act, n. (action) *kawuna'h*, *k'rah*, *kār*, *'aml*; v.t. *kawul k'ral*, *'amal ka*.
active, a. *takrah*, *chālāk*.
actively, ad. *pah chālākī sarah*.
activity, n. *chālākī*.
actor, n. *kawūnkacy*, *k'pūnkacy*.
acute, a. *terah*, *sakht*; *hošhyār*, *pobānd*.
admonish, v.t. *naṣīhat ka*; *to accept admonition*, *naṣīhat āḵhistal*.
advance, n. *w'rāndī*; v.i. *w'rāndī ke*.
advantage, see *profit*.
adversity, n. *tangi*, *tangsa'h*.
advice, n. *pand*; *to advise*, v.t. *pand wa-yal*.
afar, ad. *lirī*.
afraid, v.i. *tarhedal*, *weredal*.
after, ad. and pr. *pas*, *w'rāsto*.
again, ad. *bī-ā*, *bi-yartah*.
age, n. *'umr*.
agreement, n. *itta-fāk*; *to agree*, v.t. *manal*, *ḵabūlawul*.
aid, n. *hapa'h*, *komak*, *madad*, *marasta'h*; *to aid*, v.t. *hapa'h ka*, *marasta'h ka*, *madad war-kawul*.
ailment, see *sickness*.
alarm, n. *wera'h*; *to alarm*, v.t. *werawul*.
alight, to, v.i. *kūzedal*.
alike, see *similar*.

alive, a. jzwandaeý.

all, u. țol, wŭrah.

allot, see *distribute*.

alms, n. *khair*, *khairāt*; *to give alms*, v.t. *khairāt* ka.; *to*

beg alms, v.t. *khair ghoštal*.

alone, a. yawādzaeý.

along with, ad. sarah, lah sarah, pah sarah

also, co. hum.

alter, see *change*.

although, co. agar-chih.

always, ad. tal, har-kalah.

amass, *to*, v.t. țolawul, jama' kawul; *amass wealth*, *to*, v.t.

daulat țolawul.

ambuscade, or *ambush*, n. psūnaey, paț-gana'i; *to lie in*

ambush, v.t. pah psūnī k'shey k'she-nastal, paț-gana'i ka.

ancestor, n. jadd, plār-nikoh.

ancient, see *old*.

ankle, n. parkaey, *khatgaraey*, gīta'i.

anger, n. b'ros-wālaey. *khafagī*, kahr.

angry, a. *khafah*, b'ros, *ghuṣṣa'h-nāk*; *to become angry*, v.t.

kahr ka., b'rosedal, v.i. *khafah* ke.; *to make angry*, v.t. b'rosawul.

animal, n. dzān-dār, dzanāwar.

annoy, *to*, v.t. pārawul, rab-rawul.

answer, n. dzawāb; *to answer*, v.t. dzawāb ka., dzawāb war-

kawul.

ant, n. meizaey; *whilē ant*, wōey-nah.

antagonist, see *enemy*.

antelope, n. aosaey, chikāra'h, hosaey.

antimony (for the eyes), n. rānjah.

anvil, n. sh'kar.

anvil, n. sanān.

anxiety, n. andeshna'h, gham, fikr, andoh.

anxious, a. andesh-man, gham-jan, fikr-man.

any, a. tsok, tsāh.

apart, a. beyal, judā, yawādzaeý.

- apartment*, n. *khūna'h*, *dzā-e*.
apparel, n. *āghūstan*, *zapūkī*, *n'warācy*.
apparent, a. *isargand*, *sh'kārāh*.
appear, v.i. *isurgandedal*, *sh'kārāh* ke., *m'alūmedal*.
appearance, n. *isilra'h*, *šūrat*, *shakl*.
appease, v.t. *sarāwal*, *pakhulū* ka.
appetite, n. *wulga'h*, *l'wajza'h*.
applaud, see *commend*.
applause, see *praise*.
apple, n. *marna'h*.
applicable, a. *munāsib*, *joṛ*.
application, n. *kośhiśh*, *mihnat*, *sawāl*, 'arz.
apply, v.t. *lagawul*, *pori* taṛal, *pori* ka., *sawāl* ka., 'arz ka.;
vi. *barūbaredal*, *joredal*, *lagedal*.
appoint, v.t. *k'she-nawal*, *wudrawul*, *gunāral*, *muḥarrar*
ka., (a time) *wa'da'h* ka.
apprehend, see *seize*.
apprehension, see *fear*.
apprize, v.t. *khabarawul*, *āgūh* ka.
approach, v.i. *najzdey* ke.
approbation, or *approval*, n. *pasand*, *pirzo*, *razū*, *khwaśhī*;
to approve, v.t. *pasand* ka., *khwaśhawul*, *shūzhal*, *manal*.
apt, a. *munāsib*, *lā'ik*.
arable, a. *shūd-yār*, *da* karalo.
arbitrate, v.t. *gwāśhal*.
arbitration, n. *gwāśh*.
arbitrator, n. *gwāśh-grandācy*.
ardour, n. *tod-wālaey*, *todūkhā'h*.
arduous, a. *sakht*, *grūn*, *drūd*.
argument, n. *dalil* baḥs, *hujjat*.
arid, see *dry*.
arise, v.i. *pātsedal*, *khatal*, *wudredal*, *wamṛaan*.
arm n. (lit. hand, but also signifying the whole arm), *lās*,
(from wrist to elbow) *letsā'h*, *sangal*, (above the elbow)
gardācy *letsācy*, *ṭor-gharācy*.
armed, a. *m'lā* *tarālaey*, *wasla'h-dār*; *to arm*, *m'lā* taṛal,
darasta'h *āghostal*.
arm-pit, n. *t'kharḡ*, *āṛkh*, *trakh*.

arms, n. *drasta'h*, *wasla'h*, *tūra'h-dāl* (lit. sword and shield).

army, n. *fauj*, *lashkar*.

around, ad. *chāper*, *chā-perah*, *chār-chā-perah*.

arouse, v.t. *pātsawul*, *wisbawul*, *baidārawul*.

arrange, v.t. *joṛawul*, *tandal*, *khejzda*.

arrangement, n. *zerma'h*, *joṛisht*, *tartīb*.

arrival, n. *rātag*, *rātah*, *rā-t'lane'h*, *rasedana'h*.

arrive, v.i. *rā-ghal*, *rā-t'lal*, *rasedal*.

arrogance, see *pride*.

arrow, n. *ghashae*.

artful, a. *chal-bāz*, *hilah-bāz*.

artizan, n. *kārīgar*, *peshah-war*.

artillery, n. top-*khāna'h*.

as, co. *hasey*, *lakah*; *as if*, *lakah chih*, *garnah*.

ascend, v.i. *khatal*, *portah ke*.

ascend, n. *khātah*, *khātana'h*, *l'wara'h*.

ashamed, a. *pashīmān*, *sharm-sār*; v.i. *pashīmān ke*, *shamēdal*.

ask, v.t. *puštedal*, *ghoštah*.

asleep, a. *ū-dah*, *khūb-waraey*; *to fall asleep*, v.i. *ū-dah ke*.

ass, n. *khār*, (wild) *gorah-khar*, *gh'yara'h*.

assault, n. *hala'h*, *tsot*; *to assault*, v.t. *hala'h ka*, *tsot ka*.

assay, v.t. *azmāyil*.

assemblage, or *assembly*, n. *ṭolaey*, *jam'iyat*, (for debate or counsel), *jirga'h*, *majlis*.

assemble, v.i. *ṭoledal*, *jam'a'h ke*.

assent, *ṭo*, v.t. *manal*, *manzūr ka*.

assessment, n. *bāj*, *khirāj*, *māliya'h*, *kalang*, *sh'kewaṭ*.

assist (see *aid*), v.t. *lās niwal*, *lās war-kawul*, *marasta'h ka*, *pušhti ka*.

assistance, n. *marasta'h*, *pušhti*, *madad*, *kumak*.

associate, n. *mal*, *mal-garaey*.

association, n. *mal-giri*, *mal-gar-ti'ā*.

astonish, v.t. *rabrawul*, *hairānawul*; *to become astonished*, v.i. *rabredal*, *hairānedal*.

astonishment, n. *hairat*, *hairānī*, *ta'jjub*.

at, pr. *pah*, *pah k'shey*; ex. *pah kor k'shey*, *at home*.

- attach*, v.t. taral, porī ka., paiwastah ka.
attachment, n. tarūn, paiwastūn; ma-yan-tob, mīna'h.
attack, see *assault*.
attain, v.t. mūdāl, gaṭal, rasedal, sh'wal.
attempt, see *essay*.
attend, v.t. tīmār ka., ūrwedal, ghwajz bāsāl, n'ghwatal.
 hūzīr nosedal, mal-gīrī ka.
attendant, n. mal-garaey; nankar, khidmat-gār.
attentive, a. hošhyār, baidār, khabar-dar.
attire, n., see *garment*.
aunt, n. tror (father's brother's wife) tandor, (mother's brother's wife) mūma'i.
autumn, n. manay.
avarice, n. shūmī, tam'a'h, bakhilī.
aversion, n. kraka'h, kajzana'h ghādana'h.
avoid, v.t. dzān sātal, parhez ka.
await, v.i. pātedal, muntazir nosedal. See *expect*.
awake, a. wiśh; to *awake*, v.i. wiśhedal; to *awaken*, v.t. wiśhawul, baidārawul.
aware, a. z'dah, agūh, khabar.
away, ad. liri, bi-yartah; in. liri shah! bi-yartah-shah!
awe, n. wera'h, khof.
awful, a. werawūnkaey, werawūnaey.
awkward, a. l'wār.
axe, n. tabar.
axle, n. tirak, tsā-shaey, laṭ.
azure, a. shīn.

B.

- back*, n. shū; ad. bi-yartah, or bi-ārtah, w'rusto, pastanah;
 to go or turn back, v.i. w'rusto, or bi-yartah, or pastanah
 ke., stūnedal; (aid) v.t. pushtī ka., or war-kawul.
backbiter, n. chughul; to *backbite*, v.t. chughulī ka.
backbone, n. m'lā tir.
backside, n. kunāṭaey, kūna'h.
backwards, ad. pah bi-yartah, w'rusto.

bad, a. nā-kārah, *kh*rāb, bad.

badge, n. naśha'h.

badness, n. *kh*rābi, badī, nā-kārī.

bag, n. dzola'i, *katsora*'h, (large, of hair) *ghūndaey*, (ammunition) *kamr-kisa*'h, *kisbat*.

baggage, n. asbāb, sāmān, partāl.

bail, n. zamānat, zāminī, (person) zāmin.

bait, see *food*.

bake, v.t. *kaṛawul*, *pakhawul* (*lit.* to cook), *w'rīṭawul*.

baker, n. nān-paz, nān-wā-e.

bald, n. kal, (from disease) *gaujaey*.

ball, a. gola'i.

band, n. ṭolaey, ṭolgaey, paṛk.

bandage, n. taṛūnaey, paṭa'i.

banish, v.t. *shaṛal*, *jilā-waṭan ka*.

bank, n. *ghāra*'h, (high) *kamar*, (opposite) *pori ghāra*'h.

banker, n. *ṣarrāf*.

banner, n. *tūgh*, *bairak*, *naśha*'h.

bar, n. *hūl*, *ṭanba*'h, (upright) *aṛam*; v.t. *ṭanba*'h, or *hūl* or *aṛam lagawul*.

barber, n. *hajjam*, *nā'i*.

baré, a. *baraḥand*, *lūts*, (as a country of trees, etc.) *wuch*, *wijār*.

bare-footed, a. *pshey-yabal*.

bare-headed, a. *sar-tor*.

bark, n. *ghap*, *ghapā*; v.t. *ghap wahal*, *ghapal*; v.i. *ghap* : *edal*.

barley, n. *aor-būshey*, (a grain of) *aor-būsha*'h.

barley-bread, *aor-bashīna*'h.

barm, see *yeast*.

barn, n. *ambār-khāna*'h, *khirman*.

barrel (tube) n. *nal*, *nalī*.

barren, a. *shanda*'h, (piece of land), *dāg*, *ū-jār* (*lit.* waste deserted).

barrier, n. *pūlah*, *burid* (*vul.* *brīd*), *hadd*.

base, see *vile*.

basin, n. (wooden) *kunda*'i, *kurnā*'i, (earthen) *kanḍol*, *kandolu*'i.

- basket*, n. *ṭokra'i*, (flat) *sh'koraey*, (smaller) *sh'kora'i*.
bastard, n. *ḥarām-zādah*, *khafān-zowulacy*.
bath (vapour), n. *ḥaminām*, (cold) *ghuṣl*.
bastion, n. *burj*, *damdama'h*.
bathe, v.i. *lanbedal*; v.t. (wash or clean) *lanbal*, *lanlawul*.
ghuṣl ka.
battalion, see *regiment*.
batter, v.t. *ṭakawul*, *maṭawul*, *wahal*.
battery, n. *mūreha'h*.
bottle, n. *jang*, (array) *tsira'h*, *ṣaff-tarūn* or *tarana'h*.
battlement, n. *kangra'h*.
bayonet, n. *sikhcha'h*, *sangin*.
be, v.i. *nosedal*, *kedal*.
beam, n. *bainsh*, *paṭera'h*, *laharaey*.
bear (animal), n. *yaḥz*, *mīlū*; v.i. *sahedal*, *sahal*, *ṣ'ghama'i*;
bring forth, v.t. *w'ral*, *rā-w'ral*.
beard, n. *jzira'h*, (a grey-beard) *spū-jziraey*.
beast, n. *dzanāwar*, *ḥaiwān*.
beat, v.t. *ṭakawul*, *kūṭal*, *wahal*; *defeat*, v.t. *bar ka*, *baraey ka*, or *gaṭal* or *mūndal*.
beating, a, n. *ṭakawuna'h*, *kūtana'h*, *wahana'h*.
beautiful, a. *sh'kulaey*, *shā-istah*, *pa'i-maḥlaey*.
beauty, n. *shū'ist*, *shū'ist-wālaey*, *pa'i-makhaey-tah*.
because, co. *dzakah*, *lah dey nah*, *lah dey jah* etc., *dā dey dā pūrah*.
become, v.i. *sh'wal*, *kedal*, *nosedal*, (suit) *ṭarṭo* or *mūnūsh ka*.
bed, n. *bey-chārna'h*, (stead) *pāḥang*, *manj*, *kaṭ*.
befall, see *happen*.
beg, v.t. *khair ghoṣṭal*, *ghoṣṭal*, *gadā'i ka*, (entreat, etc.) *sāwal ka*.
beggar, n. *gadā* or *gadā-e*, *darwez-gar*, *kangāl*, *faḥīr*, *mullīc*.
beggary, n. *gadū'i*, *khwāri*, *mullīci*, *faḥīri*.
begin, v.i. *shūru' ka*, *aghāz ka*.
beginning, n. *sar*, *shūru'*, *ibtidā'*. See also *origin*.
belief, n. *bāwar*, *i'tibār*, *imān*, *dīn*; v.t. *bāwar ka*, *imān rā-w'ral*, etc.
believer, n. *imān-dār*, *mūmuin*.

bellows, n. bana'i, pūgar.

belly, n. geḍa'h, kḥeṭa'h, nas.

belong, v.t. ta'luk lara; v.i. lagedal.

belt, n. tasma'h, rog, (waist) kamar band, kamar kisa'h, (sword) paṭa'h.

bend, v.i. ṭiṭedal, kajzedal; v.t. ṭiṭawul, kajzawul.

benefit, n. sūd, fā'ida'h, nafa', gaṭa'h, she-gara'h.

bent, a. ṭiṭ, kojz.

besides, ad. nūr, siwā, zī-āt.

bet, see *wager*.

best, a. tar ṭolo ghwara'h, deṭ deṭ shəh, lah tolo nah shəh,

better, a. ghwara'h, bihtar.

bewail, v.t. wir ka., wā-wailā ka.

beware, v.i. pohedal, hošhyār ke., baidār sh'wal.

bier, n. tābūt, da m'ri takhta'h.

big, a. lo-e, ghaṭ, star, kaṭəh.

bigness, see *size*.

bill (of a bird), n. mašhūka'h.

bind, v.t. taral.

bird, n. inurgha'h, (small) murgha'i.

birth, n. zejzedana'h, zowuna'h, (place) tūn; *to give birth*, v.i. langedal.

bit, n. ṭoṭa'h, ṭoṭney, ṭūk, ṭūkra'h, khatsoza'h, (of a horse) m'lūha'h, dahana'h.

bite, v.t. chichal, dahṭal, khwaral.

bitter, a. trikh.

black, a. tor, (very) tak tor; *become* or *turn black*, v.i. tor-edal.

blacken, v.t. torawul.

blackness, n. tor-wālaey.

blacksmith, n. pəsh, āhangar.

blade, n. tegh, pālka'h.

blame, n. malāmat, gram-wālaey, takṣīr; v.t. traṭal, raṭal, malāmatawul.

blanket, n. shara'i, (felt) krūsta'h.

blaze, n. lamba'h, ghārānda'h, lūkhara'h; v.i. baledal.

bleed, v.i. winedal, wīney bahedal; v.t. wīney k'shāl, wīnawul.

- bless*, v.t. du'a ka.
blind, n. rūnd.
blindness, n. rūnd-wālaey.
blood, n. winey.
bloodshed, n. khūn.
blow, n. guzār, (of fist) dab, sūk, gasa'h; v.t. (a fir-)
 pūkāl, (as wind) ālwatal, (as a flower) tūkedal, (out)
 maṛ ka., soṛ ka., (a bugle, &c.) ghajjawul.
bluc, a. shin, nīl, āsmānī, ābī.
blunt, a. paṭṣ.
bluntness, n. paṭṣ-wālaey.
board, n. takhta'h, tanba'h.
boast, v.t. lāfey ka., lāfey wahal.
boaster, a. n. lāfuk, lūf-jan, lāfey-wahūnkaey.
boat, n. beṛa'i, kishṭa'i.
boatman, n. mān-gaey, mallāh.
body, n. dzān, šūrat, tan, (of people) tolaey, tolgaey, ghol.
bog, see quagmire.
boil, n. nanaka'i, dāna'h; to boil, v.i. aechedal, khūt ke.;
 v.t. aeshawul.
boiling, n. aešhnā, khūtkaey, khūta-hār.
bold, a. (man) maṛanaey, tūr-yālaey, z'raḥ-war, gustāh;
 wīṭak.
boldness, n. z'raḥ-wor tob, maṛāna'h, dilāwari.
bone, n. haḍ, haḍūkaey.
bony, haḍawar.
book, n. kitāb.
boot, n. mozaḥ, chakma'h.
booty, n. gaṭa'h, tāla'h, lūṭ.
border, n. hadd, burīd, pūla'h, ghūṛa'h, tsanda'h.
bore, v.t. sūraey ka., peṭṣal.
born, a. zejzedalaey, zowulaey; v.i. zejzedal, zowul, paḥlū ke.
borrow, v.t. por ākhīstal, paḥ por ākhīstal, paḥ 'āriyat
 ākhīstal.
bosom, n. ghejz, taṭar, sīna'h.
both, a. dwārāh.
bottom, n. talaey, mūnd, wešb, pā-yab.
bottomless, a. bey-pā'e-ān, nā-pā-yāb.

- bough*, n. tsānga'h, shūkh, (small) lashta'h.
boundary, see *border*.
bowels, n. kul-mey, larṁānah.
bowl, n. (earthen) kaṇḍol, kaṇḍolaey, (wooden) kāsa'h, kurna'i.
box, n. sandūk, dablaey.
boy, n. halak, woṛ-kaey, dzarnaey, dzarnkaey.
boyhood, n. halak-wālaey.
brain, n. māghzā'h.
bramble, see *thorn*.
branch, see *bough*.
brass, n. zi-yaṛ.
brave, see *bold*.
bray, v.i. naṛal, harnedal (also to neigh).
bread, n. doḍa'i, n'maṛa'i, khamira'h.
breadth, n. plan-wālaey, psor.
break, v.i. mūtedal; v.t. mātauwul.
breakfast, n. nāraey, nihāraey.
breast, see *bosom*.
breastwork, n. sangar, faṣil.
breath, n. sāh, dam.
breathē, v.t. sāh or dam ākhīstal or rā-k'shal or wahāl or kawul.
breed, n. nāṣl, aṣl, zūt.
bribe, n. baḍā'h.
rick, n. (unburnt) khiṣhā'h, (burnt) paja'h.
ride, n. nāwey.
idegroom, n. zalmaey (also a youth).
idge, n. pul, (of noṣe) tindoṛaey; to *bridge*, v.t. pul taṛal.
ie, n. m'lūna'h, wāgab, jālaw, (of a camel) pezwān.
ight, n. rūrn, roṣhān, spīn.
itness, n. rarnā, roṣhnā'i, breṣhnā; to *brighten* (become ight) v.i. rurnēdal, dzaledal; v.t. rurnawul, dzalawul.
 or *brink*, n. morga'h, ghāra'h, tsānda'h; lōr,
 v.t. (inanimate things) rā-w'ral, (animate) rā-wustal.
forth, v.i. langēdal.
 , a. plan, arat, sārāh-war; to *make broad*, v.t. plan-

- broken*, n. māt, (to bits) māt-guḍ, char-chor, c̣or-machor.
broom, n. jārū, rihūz.
brother, n. w'ror, (in-law) ao-shaey.
brotherhood, n. w'ror-wālaey, w'ror-galwi, w'rori.
browse, see *graze*.
brute, n. haiwān, dzanāwar.
bucket, n. boka'h, taghūraey, solāgha'h, gadhal.
bud, n. ghūṭa'i.
bugle, n. tūraey.
bugler, tūri-mār.
build, v.t. joṛawul.
building, n. māna'i, kor, 'imārat.
bull, or *bullock*, n. ghīwāyaey, ghīwayaey, (buffalo) fāndāh.
bullet, n. gola'i, mardak.
bundle, n. gedāey, panda'h, pandūkaey, (of hay, &c.) beda'h, tunbaey.
burden, see *load*.
burial, n. khaśhawuna'h, khaśhedana'h, (ground) goristān, kabristān.
burn, v.i. swal, baledal; v.t. swadzawul, bilawul, sedzal.
bursel, v.t. chāwdal, b'jzāh ke., tsiredal, shledal, (out) māt-edal, (into) v.t. dūsa'h ka.
bury, v.t. khaśhawul.
bush, n. būṭaey, dakaey.
business, n. kār, peshah, shewa'h.
busy, a. masbghūl, lagi'n.
butcher, n. kagṣāb.
butt, n. naśha'h, mukha'h.
butter, n. kuch, (clarified, also grease, tallow, &c.) ghīwarī.
butter-milk, n. shlom, shlombey, shlomley, (sour) tarw-y.
button, n. ghūṭa'i, (loop) pulwāsha'h, ghāṛāsha'h.
buttress, n. pushtī, arām.
buy, v.t. pīṛodal, pīral, pah bai'a'h ākhistal.
by, p. hy, with, &c. (by all means), pāli har shān satah,

C.

- cajole*, v.t. ghulawul.
calamity, n. balā, āfat.
calculate, v.t. shmeral, garnal, hisāb ka.
calf, n. shkaey, (camel) jūngaey, (buffalo) kaṭaey, (of the leg) parkaey, gharaey.
call, v.t. nāra'h wahal, ghajz ka., (summon) balal.
camel, n. ūsh, (young, just fit for a load) jong or jūng.
camp, n. ḍera'h, urdū.
canal, n. wāla'h, (small) laṣhtaey.
cannon, n. top, topa'h, (ball) golā, gola'i.
cantonment, n. urdū, chā'orni, ḍal.
cap, n. ṭopa'i, khola'i.
capital, n. aṣl, māyah, panga'h, (good) ḍer shæh.
captive, n. banda'h, burda'h.
captivity, n. bandagi, band.
caravan, n. kārwan, kaṣila'h, (sarā-e) kārwan-sarā-e.
care, n. andeshna'h, gham, waswās.
careful, a. hoṣh-yār, khabar-dār.
careless, a. bey-parwā, bey-khabar, ghāfil.
carelessness n. bey-parwā-i, ghaflat, bey-fikr-i.
carpenter, n. tarkār, darūz-gar.
carpet, n. ghāla'i, ghālichā'h, farsh, (for prayer) sajjāda'h.
carry, v.t. w'ral rā-w'ral.
cart, or *carriage*, n. arābah, gāḍa'i.
cash, n. naqd.
castle, n. ḥiṣār, kala', gaṛa-i, koṭ.
cat, n. pisho, (wild) pisho prāng.
catch, v.t. nīwal, ākhistal, giriftār ka.
cause, n. sabab, jihat, (suit) muḳaddama'h.
cavalry, n. swarlāni, swārān, (troop of) risāla'h.
cave, n. smats, ghār.
cease, v.t. prejḍal, prekhodal, pre-sh'wal; v.i. tamamedal.
ceiling, n. bām, (lit. roof) tsapar, chat.
certain one, or *person*, a. falānaey, p'lānkuey.
chaff, n. būs, wrōṭ.
chain, n. zanjir, zanzir.

chair, n. kursi, chaukī.

chamber, n. khūna'h.

champion, n. pahalawān, tūr-yālaey.

chance n. puk, daw, wār, (fate) kismet, naṣīb; v.i. pre-watal, nāzedal.

change, v.i. badaledal, gærzedal; v.t. badalawul, gærzawul, āwuštāl.

changeable, a. nā-pā'e-dār, nā-karār, nima'h-khūwā.

channel, n. lār, lašhtaey, khwar, rūd-khāna'h.

character, n. bashanj, nāmus, nūm, (lit. disposition) kho-e.

charcoal, n. skor (pl. form, skūrah), (live) skarwaṭa'h.

charm, v.t. dam ka., hūda'h ka.

chase, n. sh'kār; to follow the chase, v.t. sh'kār ka.

chasm, n. doghal dar-ghol, gor-handa'h, jzawara'h, chāwd.

cheap, a. arzān.

cheat, u. chal-bāz, darghal, makār; v.t. chal-bāzi ka., dar-ghali ka., fareb ka., drohawul.

check, n. anangaey, bārkho, rukhsār.

chest, n. ṭaṭar, (cavity) gargas, gogul.

chew, v.t. jzo-yal, jzowul, che-chal, krapawul, (the cud) shkhwand wahal.

chicken, n. chirgūraey.

chief, a. mashar, w'runbaey, awwal; n. khān, sardār, malik, ra'is, hākīm, arbāb.

chiefship, or *chieftainship*, n. khāni, sardāri.

child, n. wor-kaey, w'rukay, farzand, tankaey, halak (females take fem. form). See Grammar, page 77.

childbirth, n. langa'h lang-wālaey.

childhood, n. halak-wālaey, w'ruk-wālaey.

chin, n. zana'h, zanaqli.

choice, n. (power to choose) wāk, ikhtiyār, khwaṣhī, razā; a. ghwarah, shōb, khūss.

choke, v.i. khapa'h ko.; v.t. khapa'h ka., mara'i khapa'h ka.

choose, v.t. khwaṣhawul, arnawul, skāghal, ghwarah ka.

cinder, n. skor, (live) skarwaṭa'h, khug-lau.

circuit, n. daur, daurān, gasht, 'arṣa'h.

circular, a. ghūnd.

cistern, n. ḥawz, ḥand, nāwar.

C.

- cajole*, v.t. *ghulawul*.
calamity, n. *balā*, *āfat*.
calculate, v.t. *shmeral*, *garnal*, *hisāb ka*.
calf, n. *skhaey*, (camel) *jūngaey*, (buffalo) *kaṭaey*, (of the leg) *parkaey*, *gharaey*.
call, v.t. *nāra'h wahal*, *ghajz ka.*, (summon) *balal*.
camel, n. *ūsh*, (young, just fit for a load) *jong or jūng*.
camp, n. *dera'h*, *urdū*.
canal, n. *wāla'h*, (small) *lašhtaey*.
cannon, n. *top*, *topa'h*, (ball) *golā*, *gola'i*.
cantonment, n. *urdū*, *chā'ornī*, *ḍal*.
cap, n. *ṭopa'i*, *khola'i*.
capital, n. *aṣl*, *māyah*, *panga'h*, (good) *der shach*.
captive, n. *banda'h*, *burda'h*.
captivity, n. *bandagī*, *band*.
caravan, n. *kārwān*, *kāfila'h*, (*sarā-e*) *kārwān-sarā-e*.
care, n. *andeshna'h*, *gham*, *waswās*.
careful, a. *hoṣh-yār*, *khabar-dār*.
careless, a. *bey-parwā*, *bey-khabar*, *ghāfil*.
carelessness n. *bey-parwā-i*, *ghuflat*, *bey-fikr-i*.
carpenter, n. *tarkār*, *darūz-gar*.
carpet, n. *ghūla'i*, *ghūlīcha'h*, *farsh*, (for prayer) *sajjāda'h*.
carry, v.t. *w'ral rū-w'ral*.
cart, or *carriage*, n. *arābah*, *gūḍa'i*.
cash, n. *naqd*.
castle, n. *hiṣār*, *kala'*, *gara-i*, *koṭ*.
cat, n. *pisho*, (wild) *pisho prāng*.
catch, v.t. *niwal*, *ākhistal*, *giriftār ka*.
cause, n. *sabab*, *jihat*, (suit) *muḥaddama'h*,
cavalry, n. *swarlānī*, *swārān*, (troop of) *risūka'h*.
cave, n. *smats*, *ghār*.
cease, v.t. *prejzdal*, *prekhodal*, *pre-sh'wal*; v.i. *tamamedal*.
ceiling, n. *bām*, (*lit.* roof) *ṭapār*, *chat*.
certain one, or *person*, a. *ṭalūnaey*, *p'lānkāey*.
chaff, n. *būs*, *ur.ṛ*.
chain, n. *zaujīr*, *zanzīr*.

chair, n. kursī, chawkī.

chamber, n, khūna'h.

champion, n. pahalawān, tūr-yālaey.

chance n. puk, daw, wār, (fate) kismat, naṣīb; v.i. pre-watal, nāzedal.

change, v.i. badaledal, gærzedal; v.t. badalawul, gærzawul, āwuṣhtal.

changeable, a. nā-pā'e-dār, nā-karār, nima'h-khwā.

channel, n. lūr, laṣhtaey, khwaṛ, rūd-khāna'h.

character, n. bashanj, nūmus, nūm, (lit. disposition) kho-o.

charcoal, n. skor (pl. form, skūrah), (live) skarwaṭa'h.

charm, v.t. dam ka., hūda'h ka.

chase, n. sh'kār; to follow the chase, v.t. sh'kār ka.

chasm, n. doḡhal dar-ghol, gor-handa'h, jzawara'h, chāwd.

cheap, a. arzān.

cheat, n. chal-bāz, darghal, makār; v.t. chal-bāzi ka., darghalī ka., fareb ka., drohawul.

cheek, n. anangaey, bārkho, rukhsār.

chest, n. ṭaṭar, (cavity) gargas, gogul.

chew, v.t. jzo-yal, jzowul, che-chal, krapawul, (the cud) shkhwand wabal.

chicken, n. chirgūraey.

chief, a. mashar, w'runbaey, awwal; n. khān, sardār, malik, ra'is, hākīm, arbūb.

chiefship, or *chieftainship*, n. khāni, sardārī.

child, n. wor-kaey, w'rukaey, farzand, tankaey, halak (females take fem. form). See Grammar, page 77.

childbirth, n. langa'h lang-wālaey.

childhood, n. halak-wālaey, w'ruk-wālaey.

chin, n. zana'h, zanaqh.

choice, n. (power to choose) wāk, ikhtiyār, khwaṣhī, raṣā; a. ghwarah, shūb, khūṣṣ.

choke, v.i. khapa'h ko.; v.t. khapa'h ka., mara'i khapa'h ka.

choose, v.t. khwaṣhawul, arnawul, shūghal, ghwarah ka.

cinder, n. skor, (live) skarwaṭa'h, khug-lan.

circuit, n. daur, daurān, gaṣht, 'arṣa'h.

circular, a. ghūnd.

cistern, n. hawz, dand, nāwar.

citadel, n. arg, kala', bālā-hiṣār.

city, n. shahr, miṣr.

claim, n. da'wa'h; v.t. da'wa'h ka.

clan, n. khel, cham, ulūs.

claw, n. nūk, mangul, panja'h.

clean, a. pāk, spīn, sāf, pākizah; v.t. pāk ka., &c.

clear, a. pāk, sāf, rūm, (apparent) tsargand, autsār, (free) khalās, yalah; v.t. spetsal, pāk or sāf ka., spinawul; yalah or khalās ka.

clearness, n. pāk-wālaey, &c.; tsargand-wālaey.

cliff, n. kamar, tsaka'h, lāsh.

climate, n. āb-o-hawā, hiwād.

climb, v.i. khatal.

cloak, n. chogha'h, baraka'h, bārana'i, (blanket) shara'i, (felt) kosaey, (fur or wool) postin.

close, v.t. bandawul, joṛawul, (as a door) porī ka.

cloth, n. (linen) khāmta'h, sho-e, karbās, (woolen) banāt.

clothes, or *clothing*, n. n'mari, zarūki, āghostan.

cloud, n. war-yadz.

clouds, war-yadzī.

coarse, a. ghaṭ, l'wār, per.

coat, n. andraka'h, kadā'i, kabā.

cock, n. chīrg, (crow) chīrg-bāng, (of a gun) pā-e, kajak.

cold, a. soṛ, yakh; n. sārah, yakhnī, (a cold) zukām, dūm-ney.

collect, v.t. ṭolawul, jam'a'h ka.

colour, n. rang, laun; v.t. rangawul.

colours, n. togh, janda'h, bairak.

come, v.i. rā-t'lal, rū-gh'lal.

command, n. hukm, farmān; v.t. hukm war-ka., farmāyil.

companion, or *comrade*, n. mal-garaey, mal.

company, n. ṭolaey, pāk, ghol.

complaint, n. gilā, faryād.

complains, v.t. faryād ka.

complete, or *conclude*, v.t. tamāmawul, pūra'h ka.

conceal, v.t. puṭawul, poshal.

concealment, n. puṭ-wālaey.

confess, v.t. kablawul, or kabūlawul, khwāla'h wa-yal, manal.

- conquer*, v.t. barāy ka., lāndi ka., mātawul.
consider, v.t. andēshna'h ka., fikr ka., garnaal.
content, n. moṛ-ti'ā, pakhlulā-tob.
contented, a. moṛ, rāzī, (pacified) pakhlulā.
convey, v.t. (animate things) bollal, rā-wustal, (inanimate) w'ral.
convoy, n. badraḳa'h, badragha'h.
cook, n. bāwarchi; v.t. pakhawul.
cool, v.t. soṛawul, yakhawul.
coolness, n. sāṛa'h, soṛ-wālaey.
corn, n. ghala'h, dāna'h, (green) khwīd, khasil.
corpse, n. m'raey, lūsh, murdah.
cotton, n. mā-lūch, (plant) kūlaka'h.
cough, n. tūkhacy; v.i. tūkheldal; v.t. tūkh walal.
council, n. majlis, jirga'h, (a member of) jirgatū.
counsel, n. pand, naṣihat; v.t. pand war-ka., &c.
count, v.t. shmeial, garnaal.
countenance, n. makli, (favour, &c.) marasta'h.
country, n. mulk, waṭan, (native) tūn.
couple, n. juft, dwah, joṛa'h.
courage, n. maṛāna'h, z'rah-war-tob, himmat.
courageous, a. maṛanaey. z'rah-war, dilāwar.
courier, n. kṣid, chapar, āstādzi, (lit. messenger).
court, n. darbār, dalbār, (civil) 'adālāt.
cover, n. sar-pośh, kūra'h, (dish) bargholacy.
cover, v.t. puṭawul, pośhal.
covet, v.t. tama' ka., hira ka.
covetous, a. tama'-jan, liwāl.
cow, n. ghwā, (milk) pu'i-wara'h ghwā.
coward, n. nā-mard, tu-zan.
cowardice, n. nā-mardī, tu-zan-wālaey.
crack, n. chāwd, dāra'h, (sound) ḡaz, ṭas, li rach; v.i. chāwdal; v.t. ḡaz walal.
cracked, h. chāwd.
crafty, a. chul-bāz.
create, v.t. joṛawul, paidā ka.
creator, n. khāliq.
crime, n. gunāh, taḳṣir, khaṭā.

crooked, a. kojz, tīt, kring.

crop, n. fašl.

cross, v.i. pori watal pori t'lal; v.t. terawul.

cross, a. sūt-būt, marawat, khapah.

crowd, n. dala'h, tol, tolaey.

cry, n. jzarā, nārah, (weep) v.i. jzaral, (out) naral, nārey wahal or ka.

cultivate, v.t. yow-ya'h or yawey ka., ābādawul, wadān awul.

cunning, a. chal-bāz, fareb-jan.

cup, n. kanḍol, kanḍolaey, (china) kāsā'h, pīāla'h, (metal) jām.

cure, n. raghawuna'h, joṛ-wālaey, 'ilāj; v.t. raghawul, joṛawul.

curtain, n. parda'h, hijjab.

curse, n. la'nat, šhera'h; v.t. la'nat wa-yal or ka., šhera'h ka.

custom, n. dastūr, rasm, dod, lār, (tax) māliyā, bāj.

custody, n. jzghorana'h, sātann'h, hawāla'h, khūndī-wālaey.

cut, n. tsīra'h, (of a sword) guzār, (water, canal) wāla'h, (small) lašhtāy; a tsūraley, jzohal, ghawts. v.t. tsīra, pre-kawul, pre-k'al, (wound) jzoblawul, ghawatsawul, (with a sword) guzār ka. See *wound*.

D.

damage, n. troṭ, tāwan, nuḡṣān.

damp, a. lūnd, nam-nāk, z'gam-nāk.

danger, n. šverā'h, khatra'h.

dark, a. tor.

darkness, n. t'yāra'h, tōr-tam, tōr-gāmaey.

date, n. tārikh, (tree) khurmā, khajūr.

daughter, n. lūr, (in-law) n'jzor.

day, n. wradz or rwadz, (light) rarnā wradz, (dawn) chīg.

baṅg, sapedey or sapedey dāgh.

dead, a. maṛ, (as a tree) m'rām.

deadly, a. ḡātil.

- deaf*, a. kūrn.
deafness, n. kūrn-wālaey.
dear, a. grān, 'aziz.
dearth, n. kākhtī, tangsa'h, tangsī'ū, grānī.
death, n. marg, ajal.
debt, n. por, karz.
debtor, n. porawuraey, karz-dār.
deceit, n. droh, chal, fareb.
deceitful (person), a. drohūnkaey, chal-bāz, fareb-jan.
deceive, v.t. ghulawul.
decrease, n. lajz-wālaey; v.i. lajzedal, kamedal; v.t. lajz-awul, kamawul.
deep, a. jzawar, star, (acute) hošhyār.
defeat, a. māt, māt-ya'h, pær; v.t. mātawul, māt ka., pær ka.
defect, n. troṭ waṭa'h, (deformity) 'aīb.
defection, n. jār-wātab, (sedition) yāghī-garī.
defend, v.t. sātal, jzghoral, gāl-al.
defile, n. tangaey, kūšht, dara'h.
delay, n. dirang, dzand, lārghah; v.t. dirang or dzand ka.
delicate, a. naraey, bārīk, nāzūk, sh'kulaey.
delight, n. khwašhī, sakha'h, khush-hālī.
deliver, v.t. āzādawul, yalah ka., (make oṭṭar tī): spārāl, huwāla'h ka.
deliverance, n. khalāṣī, āzādagī, āzādī, yalālī-wālaey.
deny, v.i. munkiredal; v.t. inkār ka.
depart, v.i. t'lal, lāral, drūmal, lejzdal.
departure, n. talī, t'lal, t'lana'h, lejzdana'h, wartag.
depend, v.i. maukūf ke., dzawarandedal, v.t. ta'luk lāral, i'tibār ka.
dependence, n. būwar, umīd, i'tibār, takia'h.
deplete, v.a. armān ka., pīsoṣ ka., tartāb ka., toba'h sh'kal.
depth, n. jzawar-wālaey or jzawar-tob.
descend, v.i. prawatal, kūzēdal, nāziledal.
descent, n. jzawaradana'h, jzawar-wālaey, kūzēdana'h, prawātab; pēra'i, aṣl.
desert, n. maiṭa'h, dašht, ṣahṛū, chūl; a. wijār, wairān
 v.t. (see abandon) tark ka., (run away) tašitedal.

deserter, a, n. tašhtedūnkaey.

desire, n. ghošht, hanḍa'h, hatsa'h; hawā; v.t. ghošhtal, hanḍa'h laral.

despise, v.t. kajzal, spuk garnal, ghandal.

destroy, v.t. warānawul, rangawul, kharābawul, wijārawul.

declaim, v.t. pārawul, man'a'h ka., hiṭālawul.

devastate, v.t. natal, wijārawul, pā'e-māl ka., tarāj ka., lūṭal.

devotee, n. zāhid, darwesh.

devotion, n. 'ibādat, n'mundz.

deu, n. parkha'h.

die, v.i. m'ral, mar ke.

different, a. brel, beyal, judā, nūr.

difficult, a. grān, sakht, mushkil.

dig, v.t. kandal, kanodal.

digestion, n. hazm; *to digest*, v.t. hazmawul.

diminish, v.i. kamedal, landedal; v.t. kamawul, landawul.

dinner, n. khwarūk.

dip, n. ghūpa'h, ghoṭa'h; v.t. ḍubawul, ghoṭa'h war-kawul, ghūpa'h khwaral or wahal.

direction, n. lor, loraey, makh, khwā, pala'h, (order) hukm, farmān, (of a letter) sar-nāma'h.

dirt, n. khira'h, khiraey, rash, nā-pākī.

dirty, a. khiran, khachan, palid, nā-pāk.

disaffected, a. yūghī, sar-kaśh, fasādi.

discharge, n. ṭāk, ṭrak, ṭaḥ, ḍaz, shilak, pre-yastana'h, rukhsat, bar-ṭarālī.

discharge, v.t. bāsal, pre-bāsal, pre-yastal, ghurawul, wishtal, ṭāk ka., kh ilāṣawul, tashawul, (dismiss) ḍzawāb war-kawul, bar-ṭaraf ka., rukhsat ka., liri ka.

discipline, n. a'in, kā'ida'h, tādiḥ; v.t. tādiḥ ka.

disciplined, a. tādiḥ kawulaey, āmokhtah.

disclose, v.t. tsargandawul, bartger ka.

discontented, a. nā-rāz, khapah, nā-khwaśh.

discontinue, v.t. pre-khodāl, pre-śh'wal, tark ka.; v.i. prejz-dal.

discord, n. fasād or fasāt, fitna'h.

— *discover*, v.t. ma'lūmawul, pejzandal; mūndal, bi-ā-mundal.

- disease*, n. maraz, randz, nā-rogh-ti'ā, nā-joṛi.
disgrace, n. bad-nāmī, ruswā'i, makh-tori; v.t. bey-nang ka., makh-tor ka., sharmawul, bey-'izzat ka.
dish, n. taba'i, taghāraey, (iron) tabakhāey, (brass) riḳābi.
dismiss, see *discharge*.
disperse, v.t. tār-pah-tār ka., khwarawul, khwadzawul.
displease, v.t. marawur ka., wezārawul, karawul, randzawul.
displeasure, n. marawur-tob, wezāri, nā-rāzi, khapa'h-gi.
disposition, n. kho-e, khwā, tab'a'h; tartīb, joṛ-ti'ā.
dispute, n. jagra'h, steza'h, jang; v.t. steza'h ka., &c.
disrespect, n. bey-adabi, bey-hurmati.
distance, n. lār, dzā'e, farḳ, (time) mūda'h.
distant, a. liri, prata'h.
distinguish, v.t. pejzandal; z'dah ka., ma'lūmawul, lidal.
distress, n. khwāri, tangsa'h, tangsi'ā, mī'ts'. gham; v.t. tangawul, zahirawul, rabrawul.
district, n. tapa'h, cham, tormān.
distribute, v.t. weshal, brakhā'h or bakhra'h ka.
ditch, n. khandak, kā-ha'i, kanda'h.
divc, n. ghoṭa'h, ghūpa'h; v.t. ghoṭa'h ka., &c.
divide, v.t. pre-kawul, pre-k'ral, tsirey ka., tsirawul, ghwuṭs-awul; weshal, wand ka., kismat ka.
do, v.t. kawul, k'ral, joṛawul.
doer, n. kawūnkaey, karūnkaey, joṛawūnkaey.
dog, n. spacy; bitch, spa'i.
domestic, a. nel or il, koranaey; n. nauk ar, (economy) kor-wālaey, kor-māna'h.
door, n. war.
double, a. dwah-bghargah, dwah-braghi'h, 'dwah tā.
doubt, n. shakk, gumān, shubha'h; v.t. shakk laral, shubha'h ka.
dough, n. khamīra'h, āshali, (mass of) pera'h, ghunda'h.
doze, v.t. par-nā w'ral; v.i. nīm-khwābi pre-watal.
drag or draw, v.t. rā-kājzal, rā-sh'kal, rā-k'shal, kashāla'h ka.
drawers, n. partūg, shalwār.
dreadful, a. werawūnkaey, sahm-nāk.
dream, n. khūb, (imagination) khiyāl; v.t. khūb lidal, khiyāl ka.

- dress*, n. āghostanā'h, zapūkaoy, n'mari, kāhey; v.t. āghostal, āghostawul, pōshal, (cook) pakhawul.
drink, n. ts'āuk: v.t. ts'kal, ts'shal.
drop, or *dribble*, or *drop*, v.i. ts'atēdal.
drizzle, n. jūnā'h, rangaoy lārān.
drive, v.t. (away) shapal, ratat, liri ka., taštāwul, (cattle) ti-wal, bollat, ramawul, (horse) zorat, (nail or peg) takawul, mandal, wabal.
drop, v.i. (back) ts'atēdal, (descend) kūzedal, (slip) shwa-yalal, (fall) pre-watal, (leave off) pre-jēdal, pre-shēdal.
drove, n. (sheep or goat) minā'h, ghelā'h, kaudik, (oxen) gohār, gorām.
driver, n. gorān, ghobah, gāharaoy, (of sheep) shpūn, (of buffaloes) gūjar.
draw, v.t. dūlawul, gharāwul, (lay under water) lūhū ka.
drunk, n. mast, nashā'h-wapaoy.
dry, n. wuch, (as land) tajāoy, tosand; v.i. wuchēdal; v.t. wuchawul.
degreasy, n. wuch-wūlaoy.
durg, n. (horse) l'harshūnah or khutshūnah, (camel, sheep or goat) pachoy, (of cows or buffaloes) ghushāwah, (human) ghul; v.t. ghul ka., l'haral, hājat ka., (heap) qy' d'jāu, l' hūdzala'h.
duck, n. mūshūn, lapa'h.
dredge, n. dūpoy, khāwroy; v.t. ts'andul, (to dredge or sprinkle) dūrawul.
drudy, n. dūpēdalāoy, l' hūwrin.
duky, n. (military) pahra'h, tsoka'i, pā-wānī, (tax) lāj, chūngaoy, hākk, (business) kūr, (obligation) farz.
duffy, n. chūngaoy, mūdaraoy, l'weshtinak.
duff, v.i. aōēdal, āstēdal, pāēdal, m'ledal; v.t. astogua'h ka., astoga'h'ka., mīshita'h ka.

E.

- ear*, n. ghawajz, (or corn) wajzaoy.
early, n. pah lo-o sahr or sahūr, pah sahūr, wakhti, (crop) mabina'h.

- earn*, v.t. gaṭal, hāsil ka.
earth, n. khāwra'h, (land) z'maka'b, zamīn, mulk, (the earth) nara'i, dunyā, jāhān.
earthen, a. khāwrin.
ease, n. astogna'h, dama'h, āram, āsūda'h-gī.
easy, a. āsān, spuk, sam, (circumstances) mor.
eat, v.t. khwaral.
eatable, a. khwarāki.
edge, n. (of a sword, &c.) makli, dam, (brink) ghāra'h, tselma'h, tsarma'h, (rim) ja'i, lor; *to set on edge* (the teeth), ghāsh taghawul, (sharpen) tem'h ka.
educate, v.t. pūlal, (cause to read) l'walawul.
effect, n. pāzah, kūr, aṣar; v.t. joṛawul, kawul, k'ral.
effects, n. māl, sāmān, asbūb, kālī.
egg, n. haga'i, hā.
elbow, n. tsangal, tsangala'h.
elder, a. mashar; n. mashar, spin-jzīraey.
elephant, n. hātī, pīl.
elevation, n. khāta'h, l'war-tob, l'war-ti'ā, ūchat-wūlaey, hask-wālaey.
elope, v.i. (run away) tašhtedal; v.t. (with a woman) maṭiz ka, (as a woman) maṭiza'h ke.
embark, v.i. pah jahūz or pah beṛa'i khatal or swāredal or sparedal.
embrace, n. ghejz, ghūzaey; v.t. pah ghejz or pah ghūzi k'shey nīwal, bargarandī ka. bara'h-garā'h ka, rogī-kar ka.
employment, n. kūr, roz-gār, khidmat, mashghulā.
empty, a. tash, qad, khālī; v.t. tashawul; *to yawl*.
encourage, v.t. tasallī or dam-dilāsā war-kawul, khāfir dārī ka, takia'h ka.
end, n. pītska'h, pītskaey, sar, tsūka'h, ākhir, khatm, hadd, tselma'h; v.t. ākhir'ka, khatam ka, tumāmawul, etc.
endure, v.i. sahal, sahedal; v.t. z'ghamal, pīsāl, (to last) v.i. pā'edal.
endurance, n. pīsana'h, z'ghām, ṣabr, īkāt, zor.
enemy, n. dušman, mīrṣamān, harif.

erqyq, v.t. machghūlawul, jagawul, jah kār n'ehalawul, (night, set to) jang n'ehital, jang n'ehalawul; v.i. jang-elal.

enjoyment, n. mārchi, phwand, phwachi, shadi.

உதாரணம், வ.த. பிள்ளை, அறிவு, ப.வ.வ.

100/9, n. dūchun mi, mār-pāi, badi, tak'ā.

срѣдѣ, и, по-бѣдѣ, и, по-бѣдѣ, и, по-бѣдѣ.

entangle, v. t. n'shatawul, to upolaw ko.; to become entangled
v. i. n'shut;h, to upolaw ko.

ceder, v.i. unguental, k'cho-watal, dakhilatal.

ertere, n. dract. fol-gül, tannân.

refracts. n. lyminah, kul-nov.

сиденье, n. наместник, var. 1 bul'k.

১৯৮০ খ্রিঃ, বঙ্গবন্ধু কবি, লেখক, গবেষক।

entruch'at, n. bār'h, singular.

* *puol*, a. *harāhar*, *wain*, *yo-shain*, *math toy*.

erect, n. w'läp, jing, lak, t'ing; v.t. w'läpawül, l'ho-j'edäl, wöl-
rawül.

2009, n. khalāqī, nijāt, to'dat'h; v.t. to'stodal, nijāt
 mundal, tor-watal, khalāqīdal, wur-bo-lul.

see *cf.* n. budraḥ'a'h, budraḥ'a'h, (cavalry) swar-lani, swarū;
v.t. pasawul.

chlorite, r.t. chlorite, garnet.

erocate, v.i. jārōtal; v.t. tashawul, [hālī ka., (stool)
ghul ka.

ced, a. sun, hawār, barābār, (alike) gund, yow shān, twal.

ငြင်းငြင်း, ဂ. ခုတ်-သိုလေ့, ဟုတ်-တီၤ, ဂုၤတီၤ.

crening, n. mā-shām, ləgāh, shūma'h.

eril, n. badi, balā, wabāl, kharābū, ūfat.

river, n. kūta'h, kūta'h-pa'i.

eramine, v.i. gorad, dzir katal; shanal, laqawul; azmāyil,
āzmi'isht ka.

excellent, n. schön, der schön.

exchange, v.t. badalawul.

crease, n. bāna'h (H. babāna'h), hira'i, 'uṣr, ḥila'h; v.t.
bāna'h ka, hira'i ka.

execute (perform), v.t. kawul, k'ul, jorawul, pah dzā-e ka,
(kill) wajzl, wajlal, katlawul, mar ka.

- exert*, v.t. košhišh ka., zor ka. or wahal.
exhalation, n. brās larā'h, wajzm, wujzma'h.
exhausted, a. staraey.
exist, v.i. nosedal, kedal, sh'wal; v.t. jzwandūn ka.
existence, n. jzwand, jzwandūn, jzwūk.
expect, v.a. lār katal, umīd laral, 'intizār ka., tawaḡḡu' ka.
expectation, n. intizārī, fama', tawaḡḡu'.
expedient, a. ghwarā'h, munāsib, wājib, (contrivance) chal, tadbīr, chārā'h, band.
expedition, n. (military, campaign) safar, (inroad) tsot, chapā-o, tākht.
expel, v.t. sharal, bāsal, raṭal, yastal, ḡaṭal, porī-jzanī ka., liri ka.
expense, n. kharṭs, kīmat, bai'a'h.
explain, v.t. bayānawul, pohawul, showul, tsargandawul.
explode (go off), v.i. khalāsedal, v.t. tūḡ wahal; (let off) tūḡ ka.
extent, n. plan-wūlaey, ūjzd-wūlaey, andūza'h, ḡadr.
extinguish, v.t. maṭawul, saṭawul.
eye, n. starga'h.
eye-brow, n. w'rūdza'h, w'rūza'h.
eye-lash, n. lārna'h.
eye-lid, n. dzedzma'h, dzejzma'h, dzejzma'h.

F.

- face*, n. makh.
face to face, uakhā-makh, w'rāndī.
facet, n. geḡaey.
faint, n. nā-tuwān, zā-if, bey-tāb, bey-khūd; v.i. bey-hoshe-dal, bey-khūd or bey-tāb ke.
fair, a. spīn, pu'i-makhāey, shā-istāh, k'shulāey.
fair (a), n. mausim bāzār.
faith, n. sāh-wisa'h, khal, bāwar, imān, dīn.
faithful, a. rīshṭūnaey, rīshṭīnaey, dīn-dār.
faithless, a. bey-wafā, bey-imān.
fall, v.i. pre-watal, lwe-dal, drabal; *let fall*, v.t. pre-yastal, pre-bāsal, pre-jzḡal; *fallen*, a. prot, pre-walaey, etc.

- fall*, n. pre-wātah, pre-watana'h, drabawuna'h.
yellow, a. liyah, waz-gār, shār, tash, waḍ.
false, a. darogh, darogh-jzan, bātil.
falsehood, n. paluna'h, darogh, fareb.
family, n. kor, koruna'h, kūda'h; tabār, nasl, aulād.
famine, n. grāni, kākhti, dūkāl.
famous, a. mashūr, nāmer.
far, a. liri, bi-yartah.
farmer, n. zamīn-dār, ijāra'h-dār.
fast, a. grandaey, talwārī, zwr, halwāk; ṭing, klak, mazbut.
fast, n. rujza'h; v.t. rujza'h laral or nīwal.
fasten, v.t. tapal; klakawul, ṭingawul.
fat, a. tsorb, ghat, per, perar, tand, puud, kharat; n. (grease) wāzda'h, wazga'h, spīna'h, (melted) ghwarī, mū.
fate, n. kismat, kazā, nasib, taḳdir.
father, n. plār, (grand) nīkal.
fatherless, a. plār-maraey.
fatigued, a. staraey, stomān, haukah; to become fatigued, v.i. staraey ka, haukah ka.; v.t. staraey or haukah ka.
fault, n. wabāl, gunūh, kuṣūr, taḳṣīr.
faultless, a. bey-gunūh, bey-taḳṣīr.
favour, n. makl, makb-mulāḥiza'h, sat, sela'h, selwa'h, mīhrbūngī; v.t. sela'h or selwa'h ka., makl war-kawul, mīhrbūngī ka.
fear, n. werā'ir or yera'h, sahm, tara'h, tarhara'h, andesh-na'h, khof; v.i. woredal, yeredal, tarhedal, andeshina'h ka.
fearful, a. weredunkaey, (inspiring fear) werawunkaey, tarhūr; khof-nāk.
feble, a. zū-if, kam-zor, sust.
feed, v.i. tsaredal, tsaral; v.t. khwaral, (nourish) pālal, sātāl; v.t. tsarawul, khūrawul, wāshah ūchawul.
feel, v.i. sahedal, k'shal, khwaral, kūjzal; v.t. z'ghamal; shanal, laṭawul, lamsawul, (feel for) ghum-khorī ka., z'rah-s'wacy ka.
feeling, n. z'rah-s'wacy, poh, rahm, tars.
fellowship, n. rogha'h, jorishit, malgar-tī'a.
felt (material made from wool), n. tsā'i, krāsta'h.

- female*, n. khadza'h, artina'h ; n. khadza'h.
ferry, n. guzar, gudar, paṭarn.
fertile, n. lap-tsaṭ, ghala'h-khēz.
fetch, see *bring*.
feud, n. badi, mirtsī.
fever, n. taba'h.
few, a. lajz, tso, patsārney, poṭuskaey, pūṭaey.
fidelity, n. wafā-dārī, imān-dārī, namak-halālī.
field, n. (allotment) wand, paṭaey, kišt.
fiery, see *hot*.
fight, n. jang, mukaddama'h ; v.t. jang n'shalawul, jang-edal, (a skirmish) jangūṛaey.
fill, v.t. ḡakawul.
— *find*, v.t. mūndal or mundal, bi-ū-mūndal, paidā ka.
fine, (a), n. tāwān, nāgha'h ; a. narney, mahin, bārik ; v.t. tāwān ākhistal.
finger, n. gūta'h (also a toe), (thumb and great toe) baṭa'h or kaṭa'h gūta'h.
fir, n. našhtar.
fire, n. aor, (wood) bālarn, (place) n'gharaey, aor-ghūlaey ; v.t. (set on) sedzal, balawul, aor porī ka, (discharge) khalaṣawul, wisītal, wahal, āchayul.
firm, a. klak, ting, pā'e-dār, maḡbūt.
first, a. awwal, awwulnaey, unṛaey, w'rūnbaoṣ, w'rūmbal-ney.
fish, n. māhaey.
flat, n. sūk, mūt, mūṭaey.
fit, a. joṛ, barābar, pīrzo, yarzan, bāḡdah, dzā-e lārī, munā-sib, wājīb, lāzim ; v.t. barābarawul, palah-porī ka, joṛ-awul, (as a dress) v.i. barabaredal.
fitness, n. joṛ-ti-ā, pīrzo-wālaey, li-ākat.
fix, v.t. taṛal, lagawul, porī ka, w'lūṛawul, wudrāwul, n'jat-al, khalaṣawul.
flame, n. lanba'h, shughla'h, baṛānda'h, lūkhara'h ; v.i. swal.
flask (for powder), n. kišbat.
flat, a. saṃ, saṭ, hawār, (flat, table-land) steza'h, būra'h, (stale) bey-khīwand, (pressed) tsap-lāk, chīt, chīt-pīt.

flatten, v.t. samawul, hawār ka., tsap-lāk ka., chit-pit ka.

flattery, n. chāplūsi, dīrpali.

fleece, n. warg.

flesh, n. ghīwūsha'h.

flight, n. taśhtedana'h, teśhta'h.

fling, v.t. āchawul, wishtal.

float, v.i. bahedal, lāhū or lanbah ke.

flock, n. rama'h, kandak.

flog, v.t. wahal, karōrey wabul.

flood, n. nī-ūz, nīz, saīl-ūb, (of tears) raṭ.

flour, n. noṛa'h.

flow, v.i. bahedal, rawānedal.

fly, v.i. ālwatal, wur-zedal.

fodder, n. tsar wāshah, alaf, khwīd, shua'h.

foe, see *enemy*.

fog, n. laṛah, dand.

fold (sheep), n. shpol, (layer) bragh.

fold (up), v.t. n'ghaśhtal.

follow, v.i. palah-pasey ka.; manal, laman nīwal, pai-raui ka.

food, n. khwārā'h, shūma'h, (*lit.* bread) n'mara'i.

foal, n. palwānd. polar, polarney, nā-dāu.

fool, n. psha'h, (on foot) palacy, pah psha'h.

foray, n. tsoṭ, botah, z'ghūst, hapa'h, ilghār.

forbid, v.t. man'a'h-ka.

foree, n. was, bran, zor, tawān, kuwat; jabr, zulm.

ford, v.t. pori t'hal or watal.

forenoon, n. peshin, tsāsh.

forest, n. barn, dzangal, beśha'h.

forged, v.t. herawul.

forgive, v.t. bakhshal, prelawul, pulawul.

forgiveness, n. bakhsh, bakhshuna'h.

form, v.t. joṛawul, sāzawul, tandal.

forsake, see *abandon*.

foundation, n. welh, bonsaṭ, buuyād, aṣl.

fountain, n. china'h.

fowl, n. chīrg, (hen) chīrga'h.

fraud, n. chal, droh, ghā, far

- free*, a. aelali, yalah, sarali, waz-gār, āzād, khālūs.
fresh, a. slūn, zarghūn, tāzab, tai-yūr, takrah.
friend, n. dost, ashnā'e, yār.
friendship, n. dosti, ashnā'i, pejzand-galwi or gali, yāri.
fright, see *fear*.
frighten, v.t. werawul, tarhawul, dārawul.
front, n. makh, (in front) makhū-makh.
frost, n. kangal (*lit.* ice), yakh (*lit.* ice), (hoar) nsa'i.
frozen, a. yakh-shawaey, kangal-shawaey.
fry, v.t. talawul, te-yal, w'ritawul.
fuel, n. bālarn, khazala'h, war-khara'h, largae.
fusee, n. falita'h, fatila'h.
full, a. tal, dak, mor.

G.

- gain*, gaṭa'h, sūd, naf'a'h, fū-ida'h; v.t. gaṭal, mūndal.
gale, n. sila'i, tufān, bād.
gallop, v.t. tezal, po-ya'h ka.
garb (garment), n. zarūkaey, āghostana'h, āghustan,
 n'waruey, libās, jāma'h; (fashion, mode), toga'h, shān,
 rang.
garrison, n. da kil'ey or da hīsār khalk.
gather, v.t. ṭolawul, jam'a'h ka., (pluck) arnawul, shūk-
 awul.
gathering (of people), n. ṭol, ṭolae, ṭolga'i.
genealogy, n. peṛa'i, pusht, zū-zūt, shajrah, nasab, nasal,
 aṣl.
generation, a, n. pusht, peṛa'i; daur, zamāna'h.
generosity, n. bakhshana'h, sakhāwat, sakhi-tob.
gentle, a. ḥalīm, aṣil.
get, v.t. mūndal, gaṭal, paidā ka., (up) v.i. pātsedal, por-
 tah ke.
gift, see *present*.
girl, n. jina'i, jinaka'i, peghla'h, (betrothed) changāla'h,
 (slave) windza'h.
girth, n. tāng, tātang, paṭa'i.

give, v.t. rā-kawul, dar-kawul, war-kawul (see Grammar, p. 21), bakhshal, shandal, (evidence or pay respects) lal, lawdal.

giver, n. war-kawunkaey.

glad, a. khwaśh, shād, khūsh-hāl.

glad-tidings, n. zeraey, (a bringer of) zerah-geraey.

gladness, n. khwaśhī, shādī, khūsh-hālī.

glare, n. dzala'h, rarnā, (glow) breśhnā, wajzm.

glass, n. shiśha'h, (mirror) ā-īna'h.

glow, n. todūkha'h, tod-wālaey, swaey; v.i. todedal, swal.

go, v.i. t'lal, drūmal, drūmedal, lāral, rawānedal; v.t. kūch ka.

goat, n. wuz, psah, (she) b'za'h, wuza'h, (wild) mār-khūr, (hair) aojz-ghūney.

God, n. Allah, Khudā-e, Rabb; *God knows*, Khudā-e z'dah.

gold, n. sarah zar, zar, tilā.

good, a. shōsh, shāghalaey, ghwarah, nek; n. she-gara'h, she-garey, neki, sūd, fū'ida'h.

goodness, see preceding.

goodly, n. ashūh-māl, rakht, kālī (plural of kālāey).

goose, n. dara'h, tangaey, mara'i, kuśht.

governs, v.t. hukūmat ka., hukm ka., 'aml ka.

government, n. hukūmat, 'aml dāri, sardāri, khānī, (state) sarkār.

governor, n. hākim, sardār, 'amr-dār.

grain, n. dānā'h, ghala'h.

granary, n. anbār khāna'h.

grant, v.t. bakhshal, mānāl, kabūlawul.

grasp, v.t. pah mūt or pah manguley nīwal.

grass, n. wāshah, 'ulaf.

grave, n. gor, kabr, (clothes) kafan.

gravel, n. jzaghal, shiga'h, giṭaey, (small) giṭa'i.

gravelly, a. shiglānah, giṭin.

gray, a. sperah, khār (lit. mud-coloured), (hair) brag, (a horse) shīn.

graze, v.i. tsaredal, tsafal, (abrade) blosedal, b'lodal, sūl-edal; v.t. powul, pā-yil, tsarawul.

- grazier, n. (also a nomad) powandah,* powunkaey.
 grease, n. ghwaracy, spina'h, mü, wāzda'h, wāzga'h; v.t. ghwarawul.
 greasy, a. ghwar.
 great, a. star, ghat, lo-e, z'barg.
 greatness, n. star-wālaey, ghat-wālaey, lo-e-wālaey.
 green, a. shīn, zarghūn, (unripe) ūm, tānda'h.
 grief, see sorrow.
 grievous, a. sakht, randz-nāk, ghām-nāk.
 grind, v.t. ao-rawul, ao-ra'h ka., arnal.
 grindstone, n. tsarkh, psūn, (for corn) meehan.
 groan, n. zgerwacy, heng (plural, henga-hār); v.t. zgerwacy ka., henga-hār laral, henga-hār ka.
 ground, n. z'maka'h, zamin.
 grow, v.i. (as vegetation) tūkedal, zarghūnedal, (increase) zī-ūtedal, ghatedal, lo-e-dal, (become) kedāl, (old) zarēdal.
 growl, v.i. ghrunbedal.
 guard, n. pāswān, tsokī-dār, pahra'h-dār, (a protector) sātandoacy, sātūnkaey, jz'ghoracy; v.t. pāswānī ka., tsoku'i ka., jz'ghoral, sātāl.
 guest, n. melmah.
 guide, n. lār-sho-wūnkaey, balad, (spiritual) pīr, pōsharā, murshid.
 guilty, a. gram, gunāh-gār, takṣirī, tatṣir-wār.
 gun, n. ṭopak or topak, (powder) dūrū, (ball) mardaka'h, mardakaey, gola'i.
 gunner, n. ṭopak-chī, top-chī.
 gush, n. dāra'h, shuturaka'h, tsafika'h; v.i. dāra'h wahāl, shuturaka'h wahāl.

* From the verb "powul." The nomad Afghāns are known as Powandahs and Kochīs, but some of the "masters of the subject" style them "Proviṇdahs" and "Proviṇdiahs," and erroneously imagine the name to refer to tribes of Afghāns so-called.

H.

- habitation*, n. astoga'h, astogna'h, borjal, kor, mishta'h.
hail, n. jzāla'h, jzala'i; v.t. jzāley or jzala'i aoredal.
hair, n. weshtah, (goats') nojz-ghūney.
half, n. nīm, nīmāyah; v.t. nīmawul, dwah nīmah ka.
halt, v.i. āstedal, daredal, wudredal; v.t. dera'h ka., muḡām ka.
hamlet, n. bānda'h, kalaey.
hammer, n. pōlk, tsatak, (wooden, a mallet) dabalaey, dābla'i, baḡliar; v.t. ṭakawul, ṭak wahal, trakawul, wahal.
hand, n. lās, chaka'h, mangūl, panja'h, (handful) lapa'h, (double handful) lapakaey.
handle, v.t. lās lagawul, lās war-w'ral, lās wahal.
handsome, n. šbā-istah, k'shulaey, pa'i-makhaey.
happen, v.i. pešhedal, pre-wntal, teredal, sh'wal, kedal, nūziledal.
happy, n. khwašh, khush-lūl.
harass, v.t. āzārawul, rabrawul.
hard (rigid), n. klak, ṭing, sakht, (difficult) grān, (ripe, hard, etc.) pokh.
harvest, n. fašl, (spring) aoraey, (autumn) manney, (gathered in) lūl.
haste, n. talwār, gaṛandaey-tob; (to make) v.t. gaṛandaey ka., talwār ka.
hate or *hatred*, n. dušmani, dušni, bādi, khwā-badi, ṭak-'a'h, ghach, kraka'h; *to hate*, v.t. kajzal, ghāndul, kruka'h ākhista.
have, v.t. darlal, loral.
hay, n. wuch wāsha'h, pash-kālaey.
head, n. sar, koṭaey.
heal, v.i. raghedal, joredal; v.t. raghawul, jorawul.
health, roḡh-ti'a or wālaey, joṛ-ti'a or wālaey.
heap, n. dera'i, ṭop, (dung) derān, rash; v.t. tapal, ghūndawul.
hear, v.t. ārwedal, ghawjz bāsal.

heart, n. z'rah, dil.

heat, n. tod-wālaey, todūkhā'h, garmī; v.t. todawul, (warm)
taram kn., (boil) yashawul.

heavy, a. dründ.

height, n. ūchat-wālaey, l'war-wālaey.

help, see *assistance*.

helpless, a. z'mol, lā-chār, nā-tawūn, 'ājiz, (from wounds)
zam-z'molaey.

herd, n. park, (cows, bullocks) gāhar, gohār, (horses)
gala'h, (buffaloes) goram.

herdsman, n. shpūn (of sheep), gāhu, ghobah (of cows and
oxen), gūjar (of buffaloes, also name of a non-Afghān
people in parts near Peshāwar).

hide, v.i. puṭedal; v.t. puṭawul.

hill, n. ghūnda'h, (hillock) ghūnda'i. See *mountain*.

hinder, v.t. haṭalawul.

hire, n. kirā-ha'h; v.t. pah kirā-ha'h ākhistal. (*strike*)

hold, v.i. pātedal, ṭingedal, dzā-edal, n'shatal, lāgedal; v.t.
nūwal, sātal, khundi ku., ākhistal, jzghoral.

hole, n. sūra'h, sūraey.

hollow, a. kāwāk, tahana'h, dad; n. jzawara'h.

home, n. astogna'h, astoga'h, kor, borjal, mishta'h.

honesty, n. rišti'ā, diyānat, diyānat-dāri.

honour, n. nang, nūm, maḥ, 'izzat.

hoof, n. swa'h, sum, (cloven) shongarnoy; nūk.

hope, n. umīd, khal, fama'; v.t. umīd or tāyḡkn' laral.

horn, n. sh'kar.

horse, n. ās, (pack) yābū (*lit.* pony), (man) swor, spor.

hospitality, n. melmasti'ā.

host, n. tsashtan, merab, (army) fauj, laṣhkar.

hostess, merman, tsashtana'h.

hostility, see *enmity*.

hot, a. tod, garm.

hour, n. sā'at, (a watch of three hours) pahar.

house, n. kor (also household), khūna'h, mena'h, (storied)
mārna'i.

humanity, n. saṛi-tob.

humble, a. nū-tsiz, gharīb, 'ājiz.

humid, see *damp*.

humility, n. nā-*tsizi*, *gharibi*, 'ājizī.

hunger, n. *lwajza'h*, *lewāl-tob*.

hungry, a. *wajzaey*, *nagh-lānd*, *lewāl*.

husband, n. *meṣah*, *ṭashtan*.

husbandman, n. *zamin-dār*, *baz-gar*, *kiśht-kār*, (hired)
charey-kār, *dih-kān*, or *dih-gān*.

husbandry, n. *kar*, *kiśht-kāri*, *zamin-dāri*.

I.

ice, n. *kangal*, *yakh*.

idle, a. *aṭāl*, *laṭ*. *sust*, *gharand*, (unemployed) *wazgār*,
(trifling, as talk) *pūch*, *pūch-pūch*, *prat*, *prata'h*.

idleness, n. *laṭ-wālaey*, *wazgār-tob*.

ignorance, n. *nah-polū*, *bey-khabari*.

ill (sick), a. *nā-jor*, *nā-rogh*, *randzur*, *bimār*.

illness, n. *nā-jor-ti'ā*, etc., *randzūri*, *randz*, *bimāri*.

illegal, a. *ḥarām*, *nā-haḥk*, *nā-rawā*.

impassable, a. *bey-gūdar* or *guzar*, *bey-lār*.

impede, see *hinder*.

implements, n. *loṣhī*.

important, a. *grān*, *lo-e*, *baḍa'i*, (weighty) *drūd*.

imprison, v.t. *kaid ka.*, *band ka.*

improper, a. *nā-kār*, *nā-munāsib*, *nā-ḥanaey*, *nā-lā-iḥ*, *nā-kardaey*.

inclination, n. *khwā*, *ghośht*, *mina'h*, *z'ṛah*.

increase, n. *zī'āl-wālaey*, *ḍer-wālaey*, *wadāni*; v.i. *zī'ātedal*.

dereḍal, (expand) *paṛsḍal*, *khwareḍal*, *wadāneḍal*; v.t.
zī'ātawul, *ḍerawul*, *wadānawul*, *paṛsawul*, *khwarawul*.

indolence, n. *shaṭal-wālaey*, *shadāl-wālaey*, *laṭ-wālaey*.

industry, n. *kośhiśh*, *miḥnat*, *jahd*.

infancy, n. *kachūt-wālaey*, *tufūliyāt*.

infant, n. *tandāey*, *taukaey*, *wor-kaey*, *kachūtāey*, (suck-
ing) *pa'i-rawāey*.

infantry, n. *pī-ādah-gān*, (battalion) *paltan*.

inferior, a. (in age, rank, etc.) kashar, lar, sh'keah, k'shat-a'h, (mean, unimportant) spuk, adnā, dūn.

infidel, a. kāfir (*lit.* unbelieving), bey-dīn, bey-imān; n. kāfiraey.

infirm, see *weak*.

inflict, v.t. war-kawul, rasawul, k'ral, kawul, āchawul.

inform, v.t. khabarawul, khabar ka., pohawul, sho-wul.

information, n. khabar.

ingress, n. nanawātah.

inhabit, v.i. āstedal, aosedal; v.t. astoga'h or astogna'h ka., pre-mishtal, mishta'h ka., wadānawul.

inhabitant, n. aosedūnkaey, astedūnkaey, āstogyaey.

inheritance, n. mirās.

injure, v.t. āzārawul, ziyān or tāwān rasawul; wrānawul, (pain) ṭapī ka., jzobalawul, khujzawul, randzūrawul.

injury, n. ṭap, khujz, ziyān, āzār, randz, nuqṣān.

injustice, n. zulm, bey-dādī, bey-insāfi, nā-ḥakki.

innocent, a. bey-gunāh, bey-taqṣir, pāk, ṣāf, spīn.

inquire, v.t. puṣhtedal, puṣhtana'h ka., sawāl ka., (seek, examine into) laṭawul, shanal.

insensible, a. bey-hoṣh, bey-khūd; bey-parwā, bey-khabar.

insolent, a. ṣar-kash, bey-adab, gustākh, diler.

inspect, see *see*.

inspection, n. katana'h, kūtah, līdah, līdana'h.

inspector, n. katūnkaey, līdūnkaey, nāzīr, dāroḡḡah.

instalment, n. ūḡra'i.

instruct, see *teach*.

instrument, n. loṣhaey, kūlaey, ālat, hatiyār.

insurgent, n. yāḡhī-gar, faṣādi; pasātī.

intellect, n. poha'h, hoṣh, fahm, 'aql.

intelligence, n. poha'h, fakri, 'aql; ḥoṣh-yārī.

intention, n. kaṣd, niyat.

interrogate, see *question*.

interval, n. (of time) muda'h, wār, (space) dzā-e.

interview, n. kūtah, līdah, līdana'h, dīdan, mulākāt.

intimidate, v.t. werawul, dārawul.

intrust, v.t. spāral, pūslawul, ḥawāla'h ka., amānat yesḥawul.

invade, v.t. dāṛa'h ka. or pre-watal, tākht ka.
invent, v.t. joṛawul, hikmat rawānawul, paidā ka.
invention, n. hikmat.
invert, v.t. aṛawul, naskorawul, badalawul.
invest, v.t. hiṣārawul, mahūṣara'h ka.
investigate, v.t. puṣhtedal, luṭawul, shanal, taḥkik ka.
invite, v.t. sat ka., balal, da'wat ka.
iron, n. nospāna'h, nospina'h.
irrigate, v.t. lūndawul, khurub ka.
irritate, see *rez*.
island, n. jazira'h.
issue, v.i. watal, bahedal, pre-watal; v.t. jāri ka.

J.

jar, n. jzāma'h, (upper) portana'i jzāma'h, (lower) k'shat-
 ana'i jzāma'h.
join, v.t. joṛawul, gadawul, paiwand ka.
joint, n. joṛ; ghūṭa'h; paiwand, band.
journey, n. safar, pand, (day's) manzil.
joy, n. khwaṣhī, khush-hālī.
joyful, see *happy*.
judge, n. kāẓī, munṣif (also as, just, fair, etc.).
judgment, n. hukm, fatwā, munṣifī, (intellect) poha'h, sud,
 tamiz, 'āql, (opinion) fikr, kiyās, rāe.
jump, v.i. trapedal; v.t. ṭop wahal, traplul, ghur wahal.
just, n. 'ādil, munṣif; rāst, rishṭinī; barābar, jukht, sam.
justice, n. inṣāf, dād, nyāw.

K.

keep, v.i. (continue, etc.) pātedal, pā-e-dal, aosedal; v.t.
 (retain, etc.) jzghorūl, sātāl, (nourish, etc.) pālāl, par-
 waral; n'mānzal, (obey) maṇāl.
keeper, n. jzghoraey, sātandoey, sātūnaey, pālūnkaey.
kick, n. lata'h, laghat, laghata'h; v.t. lata'h wāhal, laghate-
 wahal, pah laghatey wahal.

kid, n. serlaey, psharlaey, chelaey, ur-ghūmaey, wur-ghūmaey, (wild) wuz-garaey.

kill, v.t. wajjal, wajzal, wajzlal, katlawul, mar ka., (for food) halālawul.

killed, a. wajlalaey, wajzalaey, wajzlalaey, mar-kaŕaey, maŕtūl.

kind, a. mihrbūn, (sort, species) rang, shāu, jins, ŕism, dod, taur.

kindle, see *light*.

kindred or *kin*, n. 'azizān, khesbān.

king, n. (bādshāh, sultān, malik (this is the title by which the head-men among the Afghāns are styled).

kinsmen, n. 'aziz, khesb, (on the mother's side) mor-ganaey, (on the father's) plār-ganaey.

kiss, n. k'shul; v.t. k'shulawul, k'shul ka.

knavery, n. chal-bāzī, farebī, bey-īmānī, khayānat.

knee, n. zagūn, dogā'h.

kneel, v.i. pah zangāno or pah dogo k'she-nāstal, zangāno lagawul, chār zāno k'she-nāstal.

knife, n. chārī, (small) chārī-ka'i.

knock, v.t. ŕakawul, tap or trūk wahal, (against, or in contact) b'losedal, b'lodal, khwaral.

know, v.i. pohedal, khabaredal, ma'lūmedal, z'dah'ke.; v.t. pejzandal, z'dah ka., garmal.

knowledge, n. pejzand-galwī, pejzandah, pejzandana'h, pohedana'h, poha'h, khabar, 'akl, 'ilm.

laborious, a. grān, sakht, inushkīl.

labour, n. miḥnat, ko'shish, duk, mashakkat, khwārī, (child-birth) stam; v.t. miḥnat ka., ko'shish ka., khwārī ka., etc.; v.i. (be in labour, as a woman) langedal.

labourer, n. mazdūr.

lad, n. balāk, zargāy, zalmaey.

lady, n. merman, mermana'h, shāhiba'h, bibī.

lame, a. guḍ, khūjz, karām.

lamencez, n. guḡ-wālaey, khūjz-wālaey.

lament, v.t. jṛaḡal, wir ka., ḡala'h ka., wā-wailā ka.

lamp, n. chirāḡh, ḡ-wa'h.

land, n. z'inaka'h, zamin.

landholder, n. zamin-dār, daḡṭarī, jāḡir-dār, brakhā'h or
bakhra'h khop.

lap, v.t. tṛaḡal.

large, n. lo-e, ḡhaḡ, star.

last, n. prāin, w'rustary; v.i. (continue) pātedal, nosedal,
pā-e-dal.

late, n. nū-wakt, (recent) nosan, nosamay.

laugh, v.i. khandedal; v.t. } handal.

laughter, n. khandā.

law, n. shara', shari'at, ā'in.

lead, v.t. līwal, bothal, rā-wuḡtal.

leader, n. karlār, peshwā, sar-guroh.

leaf, v.i. batgedal, taledal.

lean, n. daḡṭar, naraey, khwār.

leap, see jump.

learn, v.t. z'dah ka., yādawnl.

learning, n. 'ilm.

leat, n. kasbrīn, lah or tar ṡolo nah wuḡ or lajz.

leather, n. ṡarman.

leave, n. ruḡḡḡat, ijūzāt, hukm, razū; v.t. (abandon, etc.)
prejēdal, pre-ṡhodāl, pre-ṡhwal, (take) rukḡḡat, ākhīstal.

ledge, n. morma'h, ḡaḡḡa'h; kawār.

leg, n. kirm, ḡaṡ.

leg, n. ṡhāḡa'h, p-ṡhā'h (applied to the leg as well as to
the foot which is the literal signification), (below the
knee) paṡkaey, leḡaey.

leisure, n. wazḡar-tob or tī'ū, fuṡṡat.

lend, v.t. por war-kāwul, karz war-kawul.

length, n. ūjēd-wālaey, (of time) ḡer-wālaey.

lengthen, v.t. ūjzawul.

lessen, v.i. lajzedal; v.t. lajzawul.

let, see permit, (hire) pah kirāha'h war-kawul.

level, n. sam, sat, harābar, hawār; v.t. samawul, hawārawul,
(raise) naṡawul.

- liberal*, a. *sakhī*, *bakhshūnkacy*, *war-kawūnkacy*.
liberate, v.t. *prejzdał*, *yalah ka.*, *khalāṣawul*.
liberty, n. *yalah-tob*, *āzādagī*, *khalāṣi*, (opinion, etc.) *wāk ikhtiyār*, (permission) *rukhsat*, *ijāzat*.
lick, v.t. *tsatal*.
lie, n. *palma'h*, *darogh*; v.t. *palma'h kawul*, *darogh wayal*.
lie down, v.i. *m'lāstal*, *tsūmlāstal*, (in wait) *ghalacy ke*.
life, n. *jzwand*, *jzwāk*, *jzwandūn*, *hayāt*, *dzān*.
lifeless, a. *maṣ*, *bey-dzān*.
lifetime, n. *jzwandūn*, *hayāt*, *'umr*.
lift, v.t. *khejzawul*, *portah ka.*, *riyawdal*.
light, n. *rarna*, *rarnā'i*, *roshnā'i*; a. *rurn*, *rūrn*, *roshān*, *roshan*, (not heavy) *spuk*; v.i. *rurnedal*, *roshān ke.*, (descend) *kūzedal*, *pre-watal*, *nāziledal*, (as a fire) *baledal*; v.t. *rurnawul*, *roshān ka.*, *balawul*.
lighten, v.t. *spukawul*, *kamawul*; v.i. *rurnedal*, *breshedal*, *dzaledal*.
lightning, n. *brešnā*, *bark*, *balq*.
like, a. *tsēr*, *ghūndaey*, *rang*, *shān*, *doḍ*; v.t. *khwaṣhawul*, *ghoṣhtal*, *pasand ka.*, *qabūl ka.* or *qabūlawul*.
limit, n. *burid*, (*vul. brīd*), *ḥadd*, *pūla'h*; v.t. *ḥadd taṣal*.
lineage, n. *khawraey*, *nasab*, *aṣl*.
lion, n. *m'zaraey*, (furious) *shīn m'zaraey*.
lioness, n. *m'zara'i*.
lip, n. *shūnda'h*, *shūnd*.
listen, v.t. *n'ghwatal*, *ghwajz nīwal* or *būsal*, *ārwedal*, (eaves-dropping) *ghwajz tsāral*.
little, a. *lajz*, *spuk*, *kharmandey*, *z'wam*, *kam*, *pūtaey*, *poṭuskaey*, *wor*, *workaey*.
live, v.t. *'umr terawul*, *rozgār ka.*, *guzrān ka.* See *exist*.
livelihood, n. *rozī*, *rozgār*, *guzrān*.
load, n. *bār*, (one of two loads each side of a camel, etc.) *andaey*, *waracy* or *wuracy*, (for the head) *pandā'h*, (small) *pandūkaey*; v.t. *lejzdał*, *leṣhal*, *bārawul*, *daḳawul*.
loan, n. *por*, *karz*, (borrowing a thing to be returned) *'āriyat*.
lofty, see *high*.

long, a. ūjrd (also tall), (time) der, (distance) liri.
longing, n. ghošht, lowāl, lowāl-toh, tsu ib, mīnā'h, porro-
 yanā'h, porro-wālaey, armān; v.t. mīnā'h ka, ghošhtal.
lool, n. katih, katina'h, lidab, lidana'h, nazar; v.t. katal,
 goral, lidil, nazar ka.

loot, v. arat, gharand, sparilacy, sparidalacy, prānatilacy,
 prānatuy, l'hūshacy, (wandering) galih; v.t. arat ki,
 prānatil, praj-dil, galih ka, etc., l'hūshawul.

love, v.t. wuruk ki. (at play, or a cause) bī'elul; v.i. por
 ke.

love, n. trofā'h, ziyān, nukšān, hā'elaurā'h, porfā'h.

lost, a. wuruk, puš, hā'elawacy, bī'elalacy.

lot, n. bakhht, nāsib, kismat, (portion) bikhri'h, wesh, vand,
 hush; *to cast lots*, v.t. hūsk ki or āchawul, (with straws)
 l'hakiracy āchawul, (with orbicular dring of sheep-
 goats, etc.) pachā'h āchawul, (to win) pacha'h w'ral.

lot, n. mīnā'h, mayan-toh, 'irhk, mulmubat.

low, a. kūz, lāndacy, k'shata'h, lar, chūt, (mean) spuk, gū-
 dah, apūzan, (price) arzān; v.i. ghurehdal, v.t. ram-
 būpā'h wahal.

low, a. k'shatinacy, k'shinacy, kūz, lar, lāndacy; v.t.
 k'shatā'h ka, kūzawul, lāndacy ka, (bend downwards)
 ūtawul, (dehinc) spukawul, kamawul, (frown) brandawul,
 v.i. (as the sky) toredal.

loyalty, n. daulat-lhwāhi, namak-hallili.

luck, n. bakhht, nek-bikhfi, nāsib.

luring-place, n. p'ūnacy, puš-gana'i, tsuacy.

lustre, n. breshnā, rarnā, rārū, raru'i.

. M. .

mad, a. (also, a madman) lewacy, l'hūshacy or l'hushacy.
madness, n. lewan-toh.

magitude, n. lo-e-wālaey, ghat-wālaey, star-wālaey.

maid, n. peghlā'h, jūnā'i, jūnā'i, (servant) chūra'i, suhelī,
 (bond) windza'h.

maintain, v.t. (support) pālā, sūtal, (defend) jzghoral,
 l'hūndi ka.

make, v.t. joṛawul, s̄azawul, kawul, k'ral, (mix) gaḍawul;
n. shakl, šurat, taur, dod, rang.

maker, n. joṛawūnkaey, kawūnkaey, (*in comp.*) s̄az, kār,
gar.

male, a. nar, nārīnah, meṛah, (of cattle for breeding)
mindah.

malice, see *ennuity*.

mallet, n. ḍablaey, baḡhdar, (washerman's) t̄sobāraey.

man, n. saṛaey, insān, (an individual) wagaṛaey, j̄zawaey.

manage, v.t. chalawul, tadbīr ka., intizām ka.

management, n. tadbīr, kār-s̄azī, intizām.

mane, n. aoshī, aowī, w'rajz, yāl.

manhood, n. (virility) dzwānī, zalmaey-tob, mardī, (bravery)
maranaey-tob.

manifest, a. tsargand, sh'kārāh, bartser, zābir; v.t. tsar-
gandawul, sh'kārāh ka., zāhirawul, bartser ka.

mankind, n. saṛī, nārīnah, insān, khalk, banī adam.

manly, see *brave*.

manner, n. toḡa'h, shān, rang, taur, taraḡa'h.

mantle, n. kosaey, chogha'h, (a female's) paṛūnaey, pachor-
aey, chāyal.

manure, n. sarū, saru'h; v.t. (to manure land) saṛey
āchawul.

many, a. der, garn.

march, n. koch or kūch; v.t. koch or kūch ka.

mare, n. aspa'h.

margin, n. ghāra'h, tselma'h, trats, ḡada'h, tsanda'h, mor-
ga'h laman.

mark, n. andzor, darak, nasha'h, raksh, dāgh; v.t. nāsha'h
lagawul, dāghawul.

market, n. bāzār, chār-shū.

marriage, n. wāda'h, nikāh.

married, a. (a man) wāda'h-kaṛaey, (a woman) wāda'h-
shawey, v.i. (to be married, a woman) wadedal, (a mar-
ried woman) maro-sha'h.

marry, v.t. (as a man) wadawul, wāda'h ka., (as a priest)
nikāh taṛal, (take a husband) tsashtan ka., (take a wife)
shadza'h ka., kor kawul.

mason, n. mi'mār.

master, n. t̤ashtan, bād-ār, khāwand, merāb, mālīk, (teacher) ustād, ūkhūn or ākhūnd (also signifies a learned man, theologian, preacher).

materials, n. asbūb, sāmān, kālī, hatiyār.

mattock, n. kodala'ī, sašhsora'h.

mattress, n. tolā-ī, toshak, nihāli.

meadow, n. wursho, chaman, rūgh, jal-gab, ūlang.

meal, n. aorah, worah, (fine) maidah.

mean, a. spuk, dūn; bakhil, shūm, nā-kārah, (middle)

uowsat, miyandzwaey.

measuring, n. maqlab, murād, ma'nī.

means (manner), n. to-gaey, shūn, rang, wajha'h, taur, (competence, resources) panga'h, suga'h, sar-māya'h, māl, amadanī, (aid) kabl, wasila'h, wāṣita'h.

measure, n. mech, kach, paimāesh, andāza'h, joka'h, (portion) wesh, (for grain, etc.) aojzaey, (fourth part of aojzaey) kurbnaey, kurbay; v.t. mech ka., mechawul, kach ka., andāza'h nīwal, jokāl, (liquids) v.t. p'yamal, (apportion) v.t. weshal.

meat, n. ghwaṣha'h, (food) khwarāk.

mediate, v.t. gwūshal, gwūsh-grandaey ka.

mediator, n. gwūsh-grandaey, mandz-garaey.

medicine, n. dawā, dārū, darmān.

meet, v.i. peshedal, makhū-makh sh'wal; v.t. b'lodal, b'losedal, (with, find) mūndal.

meeting, n. bara'h gara'h, didan, mulakāt, waṣlat, (assembled) ṭolacy, ṭola'ī, jam'a'h, jam'iyyat, majlis, (for deliberation) jirga'h.

melt, v.i. wili ke., aobah ke.; v.t. wili ka., aobah ka.

memory, n. yād.

menace, v.t. traṭal, dārawul, raṭal, werawul.

mend, v.t. joṛawul, raghawul, (darn) bezal, pezal, (improve) v.i. taṇḍal, joṛedal, raghedal.

merchant, n. tājir, saudāgar, bāzargān, (cloth, draper) parān-cha'h.

merchandise, n. māl, saudā, (commerce) tijārat, saudā-garī.

- mercy*, n. raḥm, raḥmat.
merciful, a. raḥm-dīl, (God) raḥīm, raḥmān, karīm.
merit, n. khūbī, saẓāwārī, qadr, li-āḡat.
message, n. paighām, (command) kar-ya'h.
messenger, n. astādzaey, astodzaey, ḡasīd.
mid-day, n. gharma'h, ṭakkarna'h or ṭakanda'h gharma'h, nima'h wraḏz.
middle, a. miyandzwaey, miyandzmaey, mī'ānah, (the (middle) miyandz, mī'ān.
midnight, n. nima'h-shpa'h.
mid-way, n. nīma'h-lār.
might, see *power*, *strength*.
mighty, a. zorāwar, tuwānā, ḡawī.
military, a. jangī, laṣhkārī.
milk, n. pa'i, shaudaḥ; v.t. l'washal.
mill, n. (hand) mechan, (water) jzaranda'h, ā-siyā.
millar, n. ā-siyā-wān, ā-sewān, jzarand-garaey.
mind, n. poḥa'h, hoṣh, 'aḡl, dzān, z'rah.
mine, n. kān, (sap) sarangaey, naḡab.
minute, n. dam, sū'at, lahza'h.
mire, see *mud*.
mischievous, n. nuḡṣān, ziyān, badī, pasāt, fasād, sharārāt, wita'h.
miser, n. shūm, bakhīl.
misery, n. khīwārī, tangsi'ā, tangsa'h, muḡṣī, nā-kārī.
misfortune, n. tor-bakhī, bad-bakhī, āfat, balā, muṣībāt.
mist, n. dund, daḡnza'h, laṣa'h.
mistake, n. khaṭā, ghalat, ghalatī; v.t. khaṭā-ka., ghalat or ghalatī ka.
mistress, n. merman, mermana'h, tsashtana'h, bād-āra'h; m'ashūka'h, yāra'h.
mis'trust, see *doubt*.
mix, v.t. gaḡawul, laṣal, ṭakawul.
moan, n. zgerwaey, bilārna'h; v.t. zgerwaey ka., angahār ka.; v.i. bilārna'h khatal.
mode, n. shān, rang, togaey, toga'h; rasm, dastūr, ṭarīk-a'h.
moist, a. lūnd, z'yam-nāk, nawan.

- moisture*, n. z'yam, lünd-wālaey, naw.
moment, n. dam, sñ'at.
momentous, n. dründ, grān, mushkil, zarūr.
money, n. rūpa'i, naqd, dunyā, daulat.
month, n. mī-āsht. For names see Grammar, page 75.*
monthly, a. mī-āsht pah mī-āsht, mäh-wārī, mäh pah mäh.
moon, n. (new) mī-āsht, (full, also moonlight) spojzma'i.
morass, n. boštana'h, buštana'h, tarama'h, jaba'h.
more, zi'āt, zi'āti, nūr.
more or less, lajz der.
morning, n. sahr, sahur, (to-morrow) šabā, šubha.
mortal, n. saṛaey, jzawaey, wugaṛaey, insān.
mortar, n. (mud) pakhsa'h, lew, (cement) ahāk, gach, kūnaey.
mostly, ad. akṣar, aghlab.
mother, n. mor, (term of endearment) adey! aba'i! (in-law) maira'h, (a father's other wife) bən or bən mor.
mound, n. potaey, dera'i, ghunda'i, ghūnda'i, khæt.
mount, v.i. khatal, (get on) sparedal, v.t. (to raise up) khejzawul.
mountain, n. ghar, koh, (ridge) kamar, (crest of a pass) ghāshlaey; a. ghartsah, ghartsanaey, kohistānī.
mourn, v.i. nūledal; v.t. gham ka., gham khwaral, jzaral, wīr ka.
mouth, n. khula'h, (small) khulga'i or khulaga'i.
mouthful, n. gola'h, ā'wapa'i.
move, v.i. khwadzedal; v.t. khwadzawul.
nap, see reap.
much, a. der, frewān; n. der-wālāey, frewānī.
mud, n. khata'h, lā'e; (mixed for mortar) pakhsa'h, lew.
mulc, n. khactar, ghatar, kachar.
murmur, n. pus-pus, gungosaey, sh'kālwah, zwaiz, jur jur, kur'kur; v.t. gila'h ka., māna'h ka., (as a brook) jur ka., jurhār wahal, zwaiz ka., (as the intestines) jur jur ka., kur kur ka., (of conversation) sh'kālwah latal or ka.

* The names of Indian months are peculiar to Peshā-

- musket*, n. *ṭopak*, *bandūkh*.
muster, v.t. *shmeral*, *sūn nīwal*, *ṭolawul*, *hāzīrawul*; v.i. *hāzīredal*, *ṭoledul*.
mutilate, v.t. *jzobalawul*, *ghiwatsawul*, *kaṭam ka.*, *j-re-ka-wul*.
mutiny, n. *fasād*, *pasāt*, *yūghī-garī*, *balwā*.
mutineer, n. *fasādi*, *pasāti*, *yāghī-gar*.
mutinous, a. *yūghī*, *sar-kash*.
mutton, n. *da gādey ghwaśha'h*.

N.

- nail*, n. *meḥh*, *mogaey*; (of finger or toe) *nūk*; v.t. *ṭak-awul*.
naked, a. *barband*, *luts*, *lūts*, (stark) *luts-put*, *luts-lapar*.
name, n. *nūm*; *to give a name to*, v.t. *nūm reṣhawul* or *kejzdal*; *to name* (style), v.t. *nūmāndaeṭ ka*.
named, a. *nūmāndueṭ*, *nūmaṭaeṭ*.
narrow, a. *tang*.
narrowness, n. *tang-wālaey*, (meanness) *baḡhili*.
nature, n. *kho-e*, *khaṣlat*, *mizāj*, *tab'a'h*.
near, a. *vajzdey*.
necessary, a. *hūedali*, *ho-yah*, *lāzim*.
neck, a. *ghūṭa'h*, *marā'i*, *markanda'i*; (the nap-) *normejz*, *warmejz*.
needful, a. *pah kār*, *zarūr*, *lāzim*.
needle, n. *stan*, (and thread) *stan aw spaystey*.
negligent, a. *bey-parwā*, *ghūṣil*, *bey-khakar*.
neigh, n. *harn*, *shashrnacy*; v.i. *harnedal*, *shashrnedal*.
neighbour, n. *gāwandaeṭ*, *gāwand*, *humsāyah*.
nephew, n. (brother's son) *w'rārah*, (sister's) *ḥhorali-yaeṭ*.
new, a. *nawaeṭ*, *nosanaey*, *tūzah*.
news, n. *khabar*, (good) *zeraeṭ*, *sār*.
nice, a. *ūghala'h*, *ghwarah*, *shū-i-tah*, *maza'h-dār*, (deli-
 cate) *nāzuk*, (accurate) *jukht*, *jor*, *barābar*, (fine) *bārik*,
naṭaeṭ.

niece, n. (brother's daughter) warera'h, (sister's) khordza'h.

nigh, see *near*.

night, n. shpa'h, (to-night) nan-shpa'h.

nimble, a. garandaey, zghard, tak-lāstaey, chālāk.

noble, a. lo-e, ghat; sāhū, sāwū, ashraf, aṣil; n. sardār khān, amīr, arbāb.

noise, n. jzwajz, zwayz, ghajz, ghāo, chagh, bānḡ, shor; v.t. (create a noise) ghajzawul, chaghawul, jzwajz ka.

nominate, see *appoint*.

noon, n. gharma'h, takkarna'h or takanda'h gharma'h, dopahr.

nose, n. paza'h, poza'h.

noted, a. nūm-war, mashūr, nām-dār, tsargand.

nothing, n. hits, nā-tsiz.

notice, n. katana'h, līdana'h, nazar, (warning) jār, ittilā', izhār; v.i. katal, līdal; v.t. nazar ka., jār wabal, ittilā' ka., izhār ka.

notify, see preceding.

nourish, v.t. pālal, n'māndzal, sātāl, parwaral.

numb, a. karkechan, marghechan.

number, 'adad, ḥisāb, shūmār; v.t. ḥisāb ka., shmeral.

numerous, a. ḡer, garḡ, wadān.

O.

oath, n. kasm, ḥalf, saugand; v.t. kasm ka., (to administer an oath) kasm war-kawul.

obey, v.t. manal, ḥukm pah dzā'e rā-w'fal, n'ghwatal.

obligation, n. (duty) farz, (favour) minnat.

obscure, a. tīrah, rūnd, put, (ignoble) kam aṣl.

observe, v.t. katal, līdal, goral, nazar ka., (say) wayāl.

obstinacy, n. hoḡ, hoḡa'h.

obstinate (person), a. hoḡaey.

obtain, v.t. gaṭal, mundal, bī-ā-mundal.

obvious, a. tsargand, sh'kārah, bartser, zāhir.

occasion, n. bār, d̲zal, heṛ, hera'h, plā, nobat, wār, mūda'h, (cause) sabab, bā'iṣ, ḡharaz, iḡtiyāj; v.t. kawul, k'ral, khøjzawul.

occupy, see *employ*.

occur, v.i. śh'wāl, kodāl, teredal, pešhedal, pre-watal, (to the mind) yādedal, pah yād rūḡhlal.

occurrence, n. ḡadīṣa'h, wūḡi'a'h.

offence, n. ḡunāh, taḡṣīr, wabāl, (umbrage) khafagī, randz, marawur-tob, etc.; v.t. ḡunāh ka., taḡṣīr ka., marawar ka., khafah ka.

offender, n. ḡunāh-ḡār, taḡṣīr-dār, taḡṣīrī.

office, n. kār, maṇṣab, khidmat, d̲zā'e, 'uhda'h.

officer, n. maṇṣab-dār, 'uhda'h-dār, sardār.

offspring, n. aulād, farzand, nasl, zū-zāt, zab-o-zād.

old, a. zor, (man) spīn-jzīraey, (woman) spīn-sara'h, (age) zar-tī'ā, zar-wālaey. See *ancient*.

often, ad. deṛ d̲zalah.

omit, v.t. pre-jz̲dal, terawul, pre-śhwal.

onset, n. tsot, b'rid, ḡamla'h, ḡuzār.

ooze, v.i. tsatsedal, watal.

open, a. arat, prānataey, prānatalaey, wāz, (clear) spīn, sāf, (apparent) śh'kārāh, tsargand; v.i. artedal, ḡhwardal, khwardal; v.t. prānatal, khālāṣawul, aratawul, (spread) ḡhwarawul, khwarawul, sparḡdal.

opinion, n. poḡa'h, rāe, ḡumān, fikr.

opportunity, n. wār, puk, dāo, mūda'h, wakt, rakḡna'h.

oppose, v.t. muḡābala'h ka., ārawul, baṭālawul, man'a'h ka.; v.t. (in battle) barūbarī ka., v.i. jangedal.

opposition, n. hoḡ, hoḡa'h, zidd, d̲zel, ikh̲tilāf.

oppress, v.t. zulm ka., jafā ka., āzārawul, d̲zwarawul.

oppression, n. zulm, jafā, d̲zwar, zorāwarī, zabardastī.

oppressor, n. zālīm, jafā-kār, sitam-gar.

option, n. ikh̲tiyār, wāk; to have *option*, v.t. ikh̲tiyār lalal, wāk lalal.

order, n. ḡukm, farmān, (method) yān, intizām, tartīb, (kind) kām, jius, (custom) rasm, dastūr, tarīka'h, k̲ā'id-a'h; v.t. ḡukm ka., ḡukm war-kawul, farmāyil; tanḡdal, joṛawul, atsarnal.

- ordinance*, n. amr, hukm; ā'in, k̄ā'idā'h, k̄ānūn, shar'a'h, shari'at.
origin, n. aṣl, bonsaṭ, naṣl, wekh.
outrage, n. jafā, zor, zulm.
outside, n. bāhir, makh.
oven, n. tanūr.
overcast, a. tor, gūr, garn, puṭ.
overcome, v.t. wahal, lāndi ka., pær ka., baraey ka., magh-lūb ka.
overlook, v.t. goral, lidal, katal, (pass: over, forgive) pulawul, bakhshal.
overset, v.t. aṣawul, naskorawul.
overthrow, n. māt-ya'h, saṭ, shikast; v.t. naṣawul, mātawul, naskorawul, (ruin) pā'e-māl ka., latāṣawul; saṭ ka., saṭ or shikast war-kawul.
own, v.t. dar-lawul, dar-lal, laral, (assent) manal, k̄abūlawul, owner, n. tsāshṭan, mālīk, merab, khāwand.
ox, n. ghwayaey, ghwayaey, ghutskaey, dangar (also a buffalo).

P.

- pace*, n. yūn, tag, raftār, kadam, pal.
pacify, v.t. pakhlā ka., saṣawul, dilāsā or tasallī war-kawul.
pack-saddle, n. pālān, k̄āfāb, mora'h.
pad, n. (for a saddle) taghar, (small, for the hand) bālīsh-tak, (to support a round-bottomed vessel) manjīlā'h.
pain, n. khūjz, dard, randz, swaey, sozish, azāb; v.i. (to ache) khujzedal, swal, dardedal, v.t. (cause) khujzawul, swaey ka., azāb ka., dardawul.
painful, a. khūjz-mand, dard-mand.
pains, n. koṣhīsh, jahd, miḥnat, zor, (of childbirth) dā-langedalo or langedo dard; to take pains, v.t. koṣhīsh ka., miḥnat ka., jahd ka., zor ka.
pale, a. zi-yar (lit. yellow), spor (lit. grey).
palm, n. war-ghowaey, khapaṭ, lapa'h, (measure) tsapak.

pulpitate, v.i. rapedal, drakedal.

pan, n. baṭ, karaḥaey, (earthen) loṣhaey, kaṭwaey, taba'i, (wooden) ṣhānak, kachkol.

panic, see *fear*.

paralysis, n. shall, guzan, (of the face) laḥwa'h.

paralytic, a. shall-o-shūl, guzan-wahalaey.

pardon, n. baḥḥsh, baḥḥshana'h, mu'āf; v.t. mu'āf ka., baḥḥshal.

parent, n. plār, mor.

parentage, see *origin*.

parry, v.t. daṭ'a'h ka., gærzawul, lirī ka., lachawul.

part, n. baḥḥra'h, wesh, hiṣṣa'h, (place) ḥwā, dzū'e, muk-ām, taraf; v.i. beyaledal, l'wushtal; v.t. beyalawul, judā ka., weshal.

partiality, n. pās-wālaey, taraf-dārī, marasta'h, sela'h, selwa'h, (affection) mīna'h, (inclination) ḥwā.

particular, a. ḥhāṣṣ, (detail) tafṣil.

pass, v.i. teredal, t'lal, lārāl, (by) ter watal, (cross) pori watal; n. (defile) tangaey, dara'h, (over a mountain) ḡhāshaey, kotal, (state) ḥāl, (permit) raḡāna'h, parwāna'h, (stroke) guzār, daw, wār.

past, a. ter, ter ṣhawaey, t'lalaey.

pasture, n. (ground) wursho, tsarah-gāh, (forage) wāṣṣah, tsar, 'alaf; v.t. tsarawul, powul, pānyal.

path, n. lār, wāt, (narrow or bye, unfit for horsemen) tsar-a'h-lār, (one by which a horse can go) da ās lār.

patience, n. taḥammul, ṣabr; v.t. (to have) ṣabr niwal, ṣabr ka., ṣabr laral, taḥammul ka.

patient, a. ṣabr-nāk, ṣābir; n. (sick person) bīmār, marīz, nā-jor, randzūr.

patrol, n. talāya'h; v.t. talāya'h ka.

pattern, n. namūna'h, naṣha'h, kālib.

pause, v.t. dama'h niwal, v.i. wudredal, v.t. (reflect) fikr ka.

pawn, v.t. gārna'h ka., (put in pawn) pah gārney k'ṣhey ke-ṣhwal or ke-ṣhodal, grau ka.

pay, n. ṭalab, mawājib, tankhwāh, māhīna'h (*lit.* monthly pay); v.t. mawājib or talab or māhīna'h war-kawul. (discharge, settle) adā ka.

peace, n. şulha'h, âshti, rogha'h, tâtob, pakhlulâ tob or wâlacy, ârâm, nsûdagî; v.t. şulha'h ka., âshti ka., rogha'h ka., (treaty of) şulha'h nâma'h.

peaceable, a. gharib, pakhlulâ.

peasant, n. bazgar, zamîndâr, dihgân, dihkân, (labourer, ploughman) charîkûr.

pebble, n. gîtaey, gîta'i, (large) gîta'h, gîtaey, tarâra'h.

pebbly, a. gîtin.

pedigree, n. pera'i, aşl, nasab, pusht.

pedlar, n. khûrda'h farosh.

peg, n. sparkhacy, mojzacy, mekh.

pelt, v.t. âchawul, wîshâl, şap ka.

penetrate, v.i. pori rû pori watal, pori aori watal.

penitent, a. pašimân, toba'h-gâr.

penitence, n. pašimânî, toba'h.

people, n. 'âlam, khalk, wugari; v.t. âbâdawul, wadânawul.

perceive, v.i. pohedal, pejzandal; v.t. lîdal.

perform, v.t. kawul, k'ral, âdâ ka., pûrah ka., pah dzâ'o râ-w'ral.

period, n. mûda'h, waht, wakht, nobat, wâr, her.

perseverance, n. himmat, koşbiş.

person, n. şaracy, wugaray, tan, kas, (the body) dzân, şûrat, andâm.

pestilence, n. wabâ, tâ-wûn, tû'ûn.

petition, n. 'arz, darkhwâst, sawâl.

physic, n. dawâ, darmân, dârû, (practice) tabîbî.

physician, n. tabîb, hâkîm.

pick, v.a. şûkawul, (gather) arnawul, (the teeth, etc.) tunbal, (up) âkhîstal.

pick-axe, n. kaha'i, parokacy, tarîza'h, tşwal.

piece, n. toşacy, tûk, tûk, tûkacy, pîna'h, (land) paşacy, wand, marîrqa'h.

piece, v.t. sîşacy ka., toşal, zawal, sîkhal, tşarkh ka.

pillage, see *plunder*.

pillow, n. bûlîşt.

pine, n. naştâr, sanobar.

pine, v.i. pakhsedal; zahedal, karedal, nûledal.

pious, a. imân-dâr, dîn-dâr, n'mândzi.

pistol, n. tamāncha'h.

pit, n. ṭubkaey, ṭublaey, jzawar-ghālaey, doḡhal, kaḡhal, *pitch* (as a tent), v.t. khejzawul, walārawul, wudrawul, (cast) wiṣhtal, āchawul.

pity, n. z'raḥ s'waey, khwā-khojzi, raḥm, dard.

place, n. dzā'e, muḡām, (dwelling) astoga'h, astogna'h, mishta'h, (instead) badal, (rank) martaba'h; v.t. jz'dal, ke-jz'dal, ke-ṣhodāl, ke-ṣh'wal, yeshawul, yeshal, yeshodal.

plague, see *pestilence*.

plain, a. (simple) sūdah, (flat) hawūr, sam, sat, (pure) toraey, spor, karah, (apparent) bartser. tsargand; n. sama'h.

plan, n. tadbīr, band, tajwiz, hikmat, chāl, sākhtagi, tugh-yān; v.t. tadbīr ka., chāl ka., hikmat ka., joṛawul.

plank, n. takhta'h, tanba'h.

plant, n. buzghalaey, tandacy, būtaey, tegh; v.t. n'jatal, karal, khashawul, jz'dal, zanal.

plaster, n. akheṛana'h, akhāra'h, gach, (mud plaster) lew, khaṭa'h, (for a wound) malham, paha'h, tab; v.t. akheṛal, khata'h ka., lewawul.

play, n. loba'h, luwaba'h, lobey, bāzi, (gambling) jū'ārī; v.t. loba'h or lobey ka., luwaba'h ka., bāzi ka., jū'ārī ka., (act) peṣhey ka., (music) ghajzawul, tarāna'h or taraney wahal.

pleasant, a. ṣhoḥ, khwand-nāk, maza'h-dār, laziḡ, āghalah, dil-pazīr.

please, v.t. khwand war kawul, maza'h ka., khwaṣhawul, khūsh-hālawul, rāzi ka., ṣhāghal.

plenty, n. der-wālaey, f'rewānī, wadānī.

plot, n. (of land) wand, paṭaey, (stratagem) lamghara'i, joṛiṣht, (conspiracy) sūzish, bandish.

plough, n. yow-ya'h, kulba'h; v.t. yow-ya'h or yawey-ka., kulba'h ka.

plunder, n. awār, ulja'h, tūr, tūrāk, tālna'h, tālān, chūr, lāṭ; v.t. tālna'h, or tālān ka., lūṭawul, natal awār ka., tūrāk ka., tār ka., etc.

point, n. tsūka'h, sar, pezu'h; v.t. (sharpen) tera'h ka., (point out) ṣhowul, ṣhayaḡ.

polish, v.t. muṣhal, tojzal, z'doyal, sniḡal ka.

pollute, v.t. khiranaṭwul, palitawul, nā-pāk ka., kakaraṭwul

pool, n. danḡ, (small) danḡa'h, danḡūkaey, joeyr, dab, kol.

poor, a. khwār, tārah, dar-mānda'h, nā-dar, muḡlis, bey-zar, bey-mā-ya'h.

populous, a. wadān, ābād.

portion, n. bakhra'h, ḡiṣṣa'h, wand, wesh, (destiny) ḡismat.

position, n. dzū'e, muḡām, tārna'h.

possess, v.t. dar-lawal, dar-lal, laral.

Q.

quagmire, n. boṣhtana'h, tramna'h, yala'h, khaṭa'h, (lit. mud).

quake, v.i. larzedal, paraḡedal, rapedal.

quantity, n. andāza'h, ḡadr, wazn.

quarrel, n. jang, jagara'h, steza'h, ḡaziya'h; v.t. jang ka., jagara'h ka., ḡaziya'h ka., steza'h ka.; v.i. jaugedal.

quarter, n. tsālorama'h, bakhra'h, pāo, (place of abode) astoga'h, astogna'h, astojza'h, dzū'e, (side) tselma'h.

ḡhiwā, lāsta'h, lōr, loraey, (mercy) āmān, amn.

queen, n. malika'h, (in her own right) sultān, bādshāh.

quell, v.t. k'she-naṭal, sarawul, pātawul.

quench, v.t. ṣarṭawul, mar ka.

question, n. pyṣhtana'h, sawāl, (doubt) shakk, gumān; v.t.

pyṣhtana'h ka., sawāl ka., shakk rā-w'ral, gumān ka.

quick, a. zar, ḡhard, ḡaraṇdaey, ḡrandaeey, talwār, tez, chalāk.

quicksand, n. ḡhal shiḡu'h.

quiet, a. ārām, karār, ḡhalaey, (meek) ḡharīb; (quiet or quietness), n. ārām, karār, ḡhalaey-tob; ḡharībī.

quilt, n. brastān, tolā-i, nihālī.

quit, see leave.

R.

- race*, n. z'ghāst, z'ghāshat, manda'h, (kind, lineage) kor, nojza'h, ašl, nasl, zāt, khānadān; v.t. z'ghalawul.
- raft*, n. jūla'h, dzūla'h, zāngo.
- rafter*, n. bainsh, paṭera'h, laharacy.
- ragged*, a. gand-pošh; rešhey rešhey, tūk tūk, tūki tūki.
- raiment*, see *clothes*.
- *rain*, n. bārān, (heavy) shebah or shabah bārān, garn bārān, (slight) pūna'h, rangacy bārān, (spring shower) da psarli bārān, hašhma'h, wasa'h, (summer) da wo-rī bārān, (rainy season, the rains, used by Afghāns of Peshāwar and parts nearest the Panj-āb) parshakūl, (bow) shna'h zarghūna'h, shna'h kasa'h sura'h kasa'h, da būda'i tāl; v.i. aoredal, woredal, bārān pre-watal.
- raise*, v.t. (up) pāṭsawul, portah ka., khejzawul, (erect) lakawul, wudrawul, walārawul.
- ram*, n. majz, gəod.
- rampart*, n. būra'h, shahr-panāh.
- range*, n. (moving about) gašht, (of shot, etc.) partāb; v.t. gašht ka.
- rank*, a. shkā, w'rōst; n. martaba'h, darja'h, dza'e, (of soldiers) šaff, para'h, kaṭār; (to form into a rank) v.t. šaff taral, para'h taral or ka.; v.i. (to move in rank) pah para'h t'alal, (to stand in rank) pah para'h dar-edal.
- ransom*, n. da khalāsa'i būlū, (for bloodshed) khūn-bahā, di-yat, (black-mail) būnga'h; v.t. khalāṣawul.
- rapacious*, a. ghārat-gar, lūṭ-mār.
- rape*, v.t. pah zabardasti zina ka., (vul.) pah jabr ghowul.
- rapid*, see *quick*.
- rare*, a. mātra'h, nādir, (thin, scant) haracy, z'wan.
- rascal*, n. charland, laralaey, baḍ-ma'āsh, harāmi.
- rash*, a. talwār-grandacy, bey-ihtiyāt, bey-bāk, bey-tānī-mul, bey-tadbir, jalṭ.
- rashness*, n. tal-wal, bey-ihtiyāti, jur'at; (to act with rashness) v.t. tal-wal ka., bey-ihtiyāti ka., jur'at ka.

rate, n. nirkh, bai'a'h, kīmat, hisāb, (ratio) andāza'h; shān, taur; v.t. nirkh, taral, (to scold) tratal, ratāl.

rattle, n. shrang, gar, gar-kaey, g'ranj, (a child's) chan-chaenaey, g'ranjāwū; v.i. shrangedal, g'ranjedal.

ravage, n. ūjār-wālaey, ūjārī, wejār-wālaey, mār-dār, wa-rānī; v.t. ūjārawul, etc., mār-dār ka., warānawul, natal, latārawul, tār ka., chūr ka.

ravine, n. khwar, kanda'h, algada'h, chur, khur.

ravish, v.t. bīkr shlawul, (seize forcibly) pah jabr or zor ākhīstal.

raw, a. aom, amghalan, nīm-garaey, nīma'h-khwā, nīm-pokh, (cold) sor, yakh, (abraded) sūledalaey.

rawness, n. aom-wālaey, sor-wālaey, sār'a'h.

raze, v.t. narawul.

reach, v.i. rasedal, rā-t'lal rā-ghlal, (touch) lagedal.

read, v.t. l'wastal.

ready, a. tai-yūr, hāzīr.

real, a. rīsh-tūnaey, rīsh-tī'ā, rīsh-tīnaey, aqlī, karah.

reap, v.t. rebal, rawdal, lau ka.

reaper (a), n. lau-garaey, rebūnkaey, rawdūnkaey, (reaping hook) lor, lawa-āor.

rear, n. shā, (lit. the back) w'rustah, dumbāl; ad. in the rear, pah w'rustah, pah w'rusto, pah shā, pastanah.

rear, v.t. pālal, parwaral, n'māzal, n'māndzal.

reason, n. pocha'h, 'aql, (proof) dalīl, hujjat, ḡubūt, (cause) bā'is, sabab, jihat, wāsiṭa'h.

reasonable, a. munāsib, wājib, shūh, pirzo, perzo.

rebel, n. bāghī-gar, yāghī-gar, sar-kaśh, mufsid; v.t. sar-kaśhī ka.; v.i. bāghī ke., yāghī ke.; v.t. yāghī garī ka.

rebellion, n. yāghī-garī, fasād, baghāwat, khurūj.

rebellious, a. fasādi, sar-kaśh, baghī, bāghī, yāghī.

receive, v.t., mūndal, ākhīstal, (allow) manal.

reckon, v.t. shmeral, shmāral, ḡarnal, pohedal, hisāb ka.

recline, v.i. tsamlūstal, m'lūstal, ghazedal.

recognise, v.i. pejzandal.

recollect, v.t. yādawul, z'dah ka.

recommend, v.t. spāral, sipārish ka.

recompense, n. ḡawāb, badal, tāwūn, jazā.

- reconcile*, v.t. pakhlulā ka., khwū sarawul.
recover, v.i. joredal, raghedal; v.t. (find again) bi-ā-mundal.
recovery, n. joredana'h, raghedana'h, joṛ-ti'ā.
redress, n. inṣāf, nyāw, dād-rasī; v.t. nyāw ka., tāwān war-kawul, dād-rasī ka., joṛawul.
red, a. sūr, surkh.
reduce, v.t. kamawul, landawul, (overcome) mātawul, pær ka.
refuge, n. panāh, nanawūtah.
refuse, v.t. ibā ka., ibū rā-w'ral, inkūr ka., nā-manal; v.i. munkiredal, gharedal; v.t. nā-ḡabūlawul.
regiment, n. paltau.
regret, n. armān, afsos, pašhemānī, toba'h; v.t. armān ka., afsos ka., toba'h ka.; v.i. pašheman ke.
regulation, n. ū'in, kānūn.
reject, v.t. bāsal, jāṛ-bāsal, yastal, jāṛ-yastal, sha-yal, shaṛal, liri ka.
rein, n. wāḡa'h, (reins complete) m'lūna'h, (a leading rein, a rope) bādḡol.
rejoice, v.i. khūsh-hāledal, shādedal; v.t. khūsh-hālī ka., shādawul, (over another spitefully) wi-ārul.
relate, v.t. bayūnawul, pah bayūn rā-w'ral, ḡiṣṣa'h ka., wayul, (appertain) ta'lluḡ laral, nisbat laral; v.i. laggedal, (attribute) nisbat ka.
relation, n. bayūn, ḡiṣṣa'h, (reference) ta'lluḡ, nisbat, (kindred) kheśh, 'aziz, (paternal) plār-ganaey, (maternal) morgana'i.
relationship, n. khupulawī, khpul-walī, khpul-wālāey, khpul-galwī, (by marriage) kheśhi; to contract relationship, v.t. kheśhi ka., khpulawī ka.
release, n. khalāṣī, khalāṣedana'h, āzādī, āzādagī; v.t. khalāṣawul, āzādawul, wur-hawul.
reliance, n. būwar, i'tibār, umed.
relieve, v.t. madad war-kawul, komak war-kawul or rāsawul, hapa'h ka., ārūm war-kawul, (lessen) sarawul, (change) badalawul.
religion, n. dīn, mazhab, imūn.

relinquish, v.t. prejzdał, pre-śhwal, pre-śhodał.

rely, v.t. bāwar ka., i'tibār ka., tawakkul ka. or laral.

remain, v.i. pātedał, pāto or pātey ke., aosedal, pā'edał.

remedy, n. 'ilāj, darmān, dawā, tsāra'h, tadbīr; v.t. 'ilāj

ka., darmān ka., etc., tadbīr ka., joṛawul, ragħawul.

remember, v.t. z'dah ka., yādaawul, (recognise by recollection)

pejzandał.

remembrance, n. pejzāndał, pejzandana'h, yād.

remind, v.t. yād war-kawul.

remit, v.t. (send) āstawul, lejzdał, (lessen) kamawul, lajz-

awul, (absolve) bakhshal, pulawul.

remove, v.t. khejzawul, liri ka., (migrate) kaḍa'h ka., kūch

ka., leshal.

renowned, a. nām-war, mashūr, tsargand.

rent, n. ijāra'h, kirā-ha'h.

repair, v.t. joṛawul, ragħawul, tандаł.

repent, v.i. paśhemān ke.; v.t. toba'h ka. or k'shal, armān ka.

repentance, n. paśhemānī, toba'h, armān.

reply, see *answer*.

report, n. khabar, āwāza'h, (sound) bāng, khṛas, ḍaz,

ghajz.

repose, n. tātob, ārām; v.i. (take rest) tsamlāstal, m'lāstal,

u-dah ke., ghazedal; v.t. khūb ka.

reprimand, see *remove*.

reprove, v.t. trātī, tatal, malāmat ka., malāmatawul.

repulse, v.t. mātawul, haṭālawul, tashtawul, daf'a'h ka.,

tār pah tārāwul, shikast ka.

reputation, n. nūm, ābrū, nang, nek-nāmī.

request, n. ghosht, sawāl, darkhwāst, arz; v.t. sawāl ka.,

etc., ghoshtal, pūshtedal.

reside, see *dwell*.

resolute, a. z'raḥ-war, diler, klak.

respect, n. 'izzat, adab.

rest, n. ārām, karār, (sleep) khūb, (pause) dawāp'h, wār;

v.i. tsamlāstal, m'lāstal; v.t. āramawul, khūb ka., (the

rest) a. pāto; pātaey, nūr.

retaliate, v.t. badal or badla'h, or, jazā or kisās ākhistal,

bota'h bramta'h ka., zantikām ākhistal.

retinue, n. swarlī.

retire, see *retreat*.

retreat, n. *teshta'h*, (asylum) *panāh*, *nanawātah*; v.i. *tashtedal*, *z'ghaledal*, *z'ghāstal*, *pah stana'h pūri watal*; v.t. *shā war-kawul*.

return, n. *jārwātah*, *jārwatana'h*, (profit) *sūd*, *gaṭa'h*, *gaṭana'h*, *jazā*; v.i. *bi-ārtah rāghlal*, *bi-ārtah gærzedal*, *jār-watal*, *stūnedal*; v.t. (send back) *pah bi-ārtah āstawul*.

revenue, n. *maḥṣūl*, *bāj*, *khirāj*, *sāw*.

revile, see *abuse*.

reward, n. *ṣawāb*, *jazā*, *in'am*, *bakhshana'h*, (return for labour) *ujrat*, *miḥnat*.

rice, n. *w'riḡey*, (in husk) *sholey*, *shālā'i*, (field) *shālā'i-zāra'h*, *shol-gara'h*, (ground prepared for sowing rice) *kaḍ-hal*.

rich, a. *daulat-man*, *māl-dār*, *dunyā-dār*.

riches, n. *dunyā*, *daulat*, *māl*.

ride, v.i. *swaredal*, *sparedal*; v.t. *swarlī ka*.

rider, n. *swor*, *spor*, *sporlanaey*.

ridge, n. *kamar*, *warsak*, *puṣhta'h*.

right, n. *joṛ*, *jukht*, *riṣhti'a*, *rawā*, *barābar*, *shāh*, *lāzim*, *wājib*, *rāst*, (not left) *shacy*, (hand) *shacy*, *lās*, (right and left) *shacy ow kirm*; n. *ḥakk*, *māl*, *milk*, (justice) *inṣāf*, *adl*; (make right) v.t. *joṛawul*, *ṣamawul*.

ring, n. *kara'i*, (finger) *tsalaey*, (seal or signet) *miulr*; v.i. *trangedal*, *shrangedal*, *g'ranjedal*; v.t. *shrangawul*, *g'ranjawul*, etc.

ringleader, n. *sar-guroh*.

ripe, a. *pokh*, *khujin*.

rise, n. *khātah*, (elevation) *pechūma'h*, *pechūmaey*, *pātsedal*, *khatal*, *walāredal*, *portah ke*.

ruler, n. *sin*, *sind*, *rūd*, *daryāb*, (small) *riah*.

ribulet, n. *laṣhtaey*, *wāla'h*, *wela'h*.

road, n. *lār*, *rāh*, *wāt* (peculiar to Peshāwar and its vicinity).

roar, n. *tarn*, *ghrumb*, *dandūkār*; v.t. *tarnahār ka*, or *lārāl*; v.i. *ghrumbedal*; v.t. *ghrumbal*.

roast (or *fry*), v.t. *ṭalawul*, *te-yāl*, *w'ritawul*.

rob, v.t. ghlū ka., natal, lūṭal, lūṭawul, lār wahal.

robber, n. ghlal.

robbery, n. ghlā.

robe, see *garment*.

rock, n. skhar, dabara'h, tejzali, gaṭ; v.t. ṭāl khwaral, jūṭa'i khwaral; v.i. zangul, zangedal, shamedal; v.t. ṭāl wahal, jūṭa'i war-kawul, zangawul, shanawul.

rocky, n. dabarinah, gaṭin, sang-lūkh.

roque, see *rascal*.

roll, n. r'ghlaṣht, n'ghlaṣht, wal, tāo, (of paper) dasta'h, sard, (list) daftar; v.t. (up) n'ghaṣhtal, n'ghūral; (on the ground) v.i. r'ghaṣhtal, r'gharedal.

roof, n. būm, sakt, tsapar, chat.

room, n. khūna'h, dzā'e, koṭa'h, hujra'h (also in Peshāwar and parts adjacent, a public room for travellers, a guest room).

root, n. mūnd, wula'h, wekh, (base) kūnsaṭa'h, bonṣaṭ, bun-yād; (to root up) v.t. lah mūnda bāsal or yastal, etc., or wekh, wula'h, etc., kājzal or k'ṣhal or k'ṣhawul.

rope, n. paraey, rasa'i, (hair, etc.) wāḥ, wāḥ-kacy, sila'i, (made from fibre of palm-leaf) būrn, biyāsta'h, (of strips of hide) sar-bāndey.

rot, v.i. w'rustedal, sharhedal, skhū ke., bornedal.

rotten, n. w'rost, skhū, sharhedalaey, bornedalaey.

rotteness, n. w'rost-wālaey, skhū-toḥ or tī'ū or wālaey.

rough, n. zijz, (to the taste) z'mokh, z'mokht, trīw, (austere) būṭ, l'wār, klak, (plain, unmixed, etc.) spor.

round, a. ghund, ghūnd; n. (beat) gaṣht, (hout) guzār, wār; (to turn round) v.i. churledal, gærzedal; v.t. churlawul, gærzawul.

rouse, see *wake*.

roul, see *repuler*.

rub, v.t. mūṣhal, muizal, tojzal.

rubbish, n. khadzala'h, war-khara'h.

ruin, n. warān, wijār-wālaey, kharābī, rang-wālaey; v.t. warinawul, wijārawul, rangawul, naraawul, kharāb ka.

ruined, a. warān, wijār, rang, kharang o rang, māt-gud, nara-wulaey.

rule, n. hukūmat, hukm, hukm-rānī, 'amal, (regulation) ū'in, kānūn, kā'idā'h, tarīkā'h; v.t. hukūmat ka., hukta-rānī ka.

ruler, n. hākīm, amīr, wālī.

run, n. z'ghāst, mandā'h, dau; v.i. z'ghāledal, z'ghāstāz, z'ghāhtal; v.t. mandey wabal; (away) v.i. tash-tal; (away with) tashhawul, (after) pasey z'ghāledal, pasey pre-watal, (over) to-yedal, (out) watal, (flow) labal; (down, disparage) v.t. ghaudal, (down, overtake) v.t. lāndey ka., (up) v.i. khatal; v.t. khejzawul.

rust, n. zang.

rusty, a. zang-shawacy, zang-khawaralacy.

S.

sack, n. (of goat's hair) ghundaey, (of hair or hemp) tash-a'h, juwāl, dzola'i; v.t. (plunder) natal, lūhawul, mārdāf ka., nā-tār ka.

sad, a. zabīr, gham-jan, gham-nāk, gham-gin, dil-gir, malūl.

saddle, n. zīn, (pommel) n'gūbaey, kash, (cloth) zin-pah, toghūm, (bag) khūrjīn, (girth) tāng, tātang, (pr.) h. gir; v.t. zinawul, zin yeshawul.

saddler, n. zīn-sūz, sarrāj.

sadness, n. zahīr-ti'ū or wālaey, gham, dil-giri, nūl.

safe, a. amān, salūwat; n. (conduct) hadraga'h, (guard) pushī, panāh.

saint, n. pīr, walī, abdūl, z'bar, (the saints) anjīn.

sale, n. prolaua'h, prowuna'h, plor, bai'a'h; v.t. prolal, prowul, ploral, bai'a'h ka.

salt, n. mālga'h; a. mālgin.

salutation, n. salām, allah-bāsh, togh-bar, bargarandī; v.t. (salute or make salutation) salām ūchawul, togh-bar or bargarandī ka., allah-bāsh ka.

salve, n. malham, pahu'h.

- sand*, n. shiga'h, (sandy soil) shiglann'h, (sandy desert) kār.
sandal, n. tsapla'i.
sandy, a. shiglan.
sap, v.t. surang or surangaey wahal, sūrāey ka.
satiety, n. moṛ-ti'ā, moṛ-wālaey, maṛah khwāh.
satiolate, v.t. maṛawul, ḡakawul, soṛawul.
satisfaction, n. raṣā-mandī, khātīr-khwāhī.
satisfy, v.t. rāṣī ka., khātīr-jam'i ka., pohawul.
save, v.t. sūtal, jzghoral, khundi ka.
saw, n. ara'h, (dust) chūr.
saw, v.t. wayal, khabarey ka., lal, lawdal.
scabbard, n. teka'h, tekaey, mi'ān.
scales, n. tala'h, tarāzā.
scarce, a. pūlsūrney, lajz, rangaey, matra'h, kam, pūtaey, potuskaey.
scarcity, n. kākhtī, tangsī'n, kam-yābī, ḡukāl.
scatter, v.t. khwarawul, khparawul, tār-pah-tārawul, rajz-awul, tarney tarney ka.
scholar, n. shāgird, (erudite) 'ālim, mullī.
school, n. maktab, (master) ustād, mu'allim, ākhūnd.
science, n. 'ilm, hikmat.
sconr, v.t. mušhal, mujzal, tojzal, z'doyal.
scout, n. tsārī, zurāey, yalah-dūr, tsār-kawūnkaey; v.t. tsār ka., tsūral, zarauā ka.
scrap, n. tota'h, tūki parūkaey.
scrape, v.t. garawul, garjzal, skoyal.
scratch, see *scrape*.
scream, n. sūrey, jala'i, nārā'h, chighūrā'h; v.t. nārey sūrey ka., jala'i wahal, nārey wahal, chighūrā'h ka.
screen, v.t. puṭawul, pōshal.
screw, n. pech, marwat, (of a violin, etc.) ghīwajz, ghīwajz-ney.
seal, n. muhr; v.t. yawul or muhr ka.
scam, n. joṛ, darz.
search, v.t. shapal.
season, n. mausi.
secret, a. puṭ-ṛ.

- secure*, amān, salāmat; tīng, kā-īm, mazbūt, (against surprise or attack) bey-kābū; v.t. sūtal, jzghoral, kā-īm ka., mazbūt ka.
- security*, n. khūndī-tob, jzghoraua'h, (bail) zāmānat, salāmat, (bond, bondsman) zāmin.
- sedition*, n. balwā, fasād, pasāt.
- see*, v.t. katal, goral, lidal; v.i. (understand) pohedal, rasedal.
- seed*, n. tukhm, dāna'h, (of fruit) zapaey, zarnaey, (sperm) manī, (progeny) aulād, zū-zāt, za-o-zād.
- seeing*, n. kātah, katana'h, lidah, lidana'h, nazar; a. binā.
- seem*, v.i. tsargandedal, sh'kārah ke., ma'lūmedal.
- seize*, v.t. niwal, ākhistal.
- select*, v.t. arnawul, khwaśhawul, ghwarah ka., pasand ka.
- selfish*, a. khpul gharaz, khpul matlab.
- sell*, v.t. prowul, prolal, ploral, pah bai'a'h war-kawul, bai'a'h ka.
- send*, v.t. āstawul, lejzdal, (for) balal, rā-balal, ghoshstal.
- senior*, a. lo-e, mashar.
- sense*, n. poha'h, fahm, pahm, hośh, 'aql, (meaning) ma'nī; (to have) v.t. hośh laral, 'aql laral; (have sense of) v.i. pohedal.
- sensible*, a. pohand, hośh-yār, bedār, khabar-dār.
- sentence*, n. hukm, fatwā.
- sentinel*, n. pāsban, tsoka'i-dār, pahra'h-dār.
- separate*, a. beyal; v.i. beyaledal, l'wushstal, l'waredal; v.t. beyalawul, judā ka., l'warawul.
- separation*, n. beyaltūn, judā-i.
- servant*, n. naukār, chākar, khidmat-gār.
- serve*, v.t. naukārī ka., khidmat ka., chākarī ka.
- serviceable*, a. pah, kār, fā'ida'h-man, sūd-man.
- set*, v.t. (place) jz'dal, ke-jz'dal, ke-shwal, ke-shodal, ke-showul, yeshal, jeshodal; jorawul, jagawul, k'she-nawul, k'she-yastal; v.i. (go down) kūzedal, pre-watal, (set out) t'lal, lāral, drūmal, drūmadal, rawūmedal.
- settle* (down), v.i. āstedal, basiyā ke., k'she-nāstal; v.t. āstawul, astogah ka., ābādawul, basiyā ka., dā'e niwal

mishṭa'h ka., k'she-nawul, mukarrar ka., (an account)
 ulā ka., (a quarrel, difference, etc.) palhulā ka.,
 gwāshal, (arrange, set in order) aṣṣarṣal, tartīb ka., jor-
 awul, (finish) tamāmawul, khalāṣawul, (a suit) faṣṣala'h
 ka.

settlement, n. (of revenue) bandobast, (colony) no-abādi,
 (of a dispute) gwāsh, (of a suit) faṣṣala'h.

seer, v.t. l'warawul, pro-kawul, beyalawul.

seer, n. tund, tez, zibht, zisht, klak.

sow, v.t. gandāl, rha-e ka., (sow up) age-yil.

sowle, n. sow-raey, seo-raey; v.t. sow-raey or seo-raey ka.

stake, n. 'aṣṣa, iṣṣah. See *stake*.

stake, v.i. l'hwadzedal, rapedal, chorodal; v.t. l'hwadzedawul,
 rapawul, chorawul, (down) drakawul.

shallow, n. tiwshal, pi-yāb (lit. fordable, within one's
 depth).

shame, n. sharm, hayā, sharmindagi, ghairat.

shameful, a. bad, der bad.

shave, n. baṭhra'h, wesh, wand, wand i'h, hiṣṣa'h.

sharp, n. tera'h, tez, (clever) pohnād, (acid) trīw.

sharpener, v.t. tera'h ka., tez ka.

shatter, see *break*.

share, v.t. l'h'riyal, tojzal.

sheer, v.t. skustal, skwal ka.

sheep, n. (male) mājz, gād, (ewe) mejz, gēda'h, (lamb)
 gadoraey, w'raey, (ewe lamb) gadora'i, w'ra'i, (long-
 tailed sheep) hufay, (ewe) hera'i, (wether) wuch-kūl,
 wuch-kūlaey, (cot) shpol, bānda'h.

shelter, n. panāh, s'yāb, chah, sāṭana'h.

shepherd, n. shpūn, (boy) shpūkaey.

shine, v.i. dzedal, breshedal, rūnedal.

ship, n. jahūz.

shirt, n. kḥata'h, pairāhan, kamiṣ.

shiver, v.i. rapedal, larzedal; v.t. (shatter) mātawul, (in
 pieces) dar dar ka.

shoe, n. parna'h, jata'h, (horse) na'l.

shoot, v.t. wiṣṭal, ṭopak, etc., khalāṣawul, (as plants); v.i.
 tūkedal, zarghūnedal.

- shop*, n. dūkān, (keeper) dūkān-dār.
shore, n. ghārā'h, tsandā'h.
short, a. (in length) laud, (in size or quantity) lajz.
shorten, v.i. landedal; v.t. landawul.
shot, n. (small) charā'h, (bullet) mardakaey, (cannon) gola'i,
 (a discharge) guzār.
shoulder, n. aojza'h, (blade) walaey.
shout, see *cry out*.
show, n. nandāra'h, tamāsha'h; v.t. tsargandawul, bartser
 ka., showul, sh'kārāh ka., pohowul, fahmawul.
shower, n. (spring) da psarī bārān, (summer) wasā'h, da
 worī bārān, (slight) rangāey bārān, (heavy) garn o
 shebah bārān.
shrub, n. būtaey, (thorny) karkarna'h.
shut, v.t. bandawul, peshawul, (as a door) porī or pala'h porī
 ka., (a book) tapawul, (the eyes) putawul.
sick, a. randzūr, nā-jor, nā-rogh, binnār, (sick of, disgusted)
 wezār, stapaey, stomān, (at stomach) miśh miśh.
sickness, n. randz, nā-jor-ti'ā, bimāri.
side, n. tselma'h, khwā, dāda'h, lorāey, lor, palan, taraf, (of
 the body) arkh, tsang.
sight, n. kātah, katannā'h, hīdah, lidannā'h, nazar, (show)
 nandāra'h.
sign, n. ishāra'h, ishārat, naśha'h, nakhsā'h, 'alāmat.
sin, n. gunāh, taqṣīr, khaṭā, wabāl.
sinner, gunāb-gār, taqṣīrī.
single, a. tsarāh, yawādzāey, wītar, (of one fold, not
 double) yāwā-stawaey, (unmarried) lawaṭ.
sink, v.i. dūbedal, gharkedal; v.t. dūbawul, gharkawul.
sister, n. khor, (husband's) n'dror, (wife's) shennā'h, (foster)
 da tī khor.
sit, v.i. k'she-nāstal, nāstal.
sitting, n. nāsta'h, k'she-nāsta'h, (a seat, a place for sitting
 on) da nāstey dzū'e.
size, n. star-wūlaey, andūza'h, qadr.
skin, n. tsarman, pot, (bark) khwar, (for water) mashk,
 mashkōraey, (small) jaey; v.t. tsarman tskawul or
 kājzal or k'shal, spinawul.

plum 1, n. [100-109; v.l. [100-109] 1.

of the same kind.

८. ॥ १ ॥ mām, (cloud) chîn pāmān, (cloudy) gurm or
 gur pāmān.

r' - r, n i dmar'h, p'ghor, tor, tubmat.

*op, v. cilti, d.b, t. yop'ch, tak; v.a.t. yop'a'h v. hal, tak
 v.a.t., cilti v. d.b.

ru-, n. m'ray-oy, ghulian, (girl) wind: t'h, lard't'h, (who
 he burne a child to her nax'ter) xur-sata'h.

el: 12, n. m'raay-toh, ghuñmi.

slu /, v.t. wajruł, wajruł, wajruł, lathwul, (for food) halsl-
pawul.

sh n. n. | hūb; v.t. | hūb k'a, ūhūh k'a.; (fall asleep) v.i. | hūb r'nged d; v.t. parān w'p'al, (grow sleepy) | hūb-rā-ghūl; (put to sleep) v.t. | hūb w'p'al, (put to bed) t. mūdūwūl.

элъ, р'а, { ху́л-сарагъ, пардъ саръ у ч'аргъ, драгъ у ч'аргъ.

St. J. C. MINTON.

slip or *slip*, v.t. *shwahadal*, *shwayodal*; n. (a slip) *shwahadana'h*, *lygher*, (slippery ground) *shwahanda'h r'mak-a'h*.

slippery, s. shwary, shwasand, shwasandār.

small, n. vor, 13², kachinaey, kachinay, kachin-wäl'ey,
mandarinay.

с. шшшш. н. шш-шшшш, шш-шшшш.

am ll. n. bū, bū-e; v.ā. (emil) bū-e'l'l; vt. (amīl) bū-e-
vas ul.

• ၁၈၈၆, ဂ. ၂၈, ၂၉-၂၀၀၇, ၂၀၀၈/၂၀၀၉.

amūlīc, a. sam, latwār; v.t. sīghawul, haw.īrawul, atsunul.

snežje, in pranj, pranjac, pranje, v. i. pnanjedal, pnychedal;
 -snežec in snežec pranjawul, pnychawul.

ᠠᠨᠠᠨᠠ, n. ᠠᠨᠠᠨᠠ, ᠠᠨᠠᠨᠠᠨᠠ; v.t. ᠠᠨᠠᠨᠠᠨᠠᠨᠠ, ᠠᠨᠠᠨᠠᠨᠠᠨᠠ ka.

shor, n. wāwra'h; v.i. wāwrey notedāl or pre-wafai.

stark, see strong.

sob, n. *nəwələy*, *saiga'i*: *Y.t. a.ka'i ka:* *arha'ch'k'shal* or *ka.* (with violence) *allang ka.* *nəwələy ka.*

est, a. post, pos, knúfín, narm.

soil, v.t. khīran km., palitawul, kakarawul.

sojourn, see dwell.

soldier, n. sipāh-i, (vul.) spāhī, (fendal retainer) m'lū tar.

soldiership, n. sipāh-garī.

soldiery, n. fauj, laṣhkar.

son, n. dzo-e, zo-e, (in-law) zūm, zūmgacy, (grand) n'was-
aey, n'masacy, (only) kashaey.

soothe, v.t. tasalli ka. or war-kawul.

sore, n. (also a wound) ṭap, zakhm; a. gazarak.

sorrow, n. armān, dzawr, randz, gham, nūl; v.t. gham
khwaral, armān ka.; v.i. randzedal, nūledal, dzawredal.

sorry, a. paṣhemān, toba'h-gār.

sort, n. shūn, rang, kism; v.t. atsrinal.

soul, n. ruh. See spirit.

sound, n. zwayz, ghajz, bāng, āwāz; a. (well) jor, rogh,
(safe) salāmat, amāni, sābit, (right) juḡht.

sour, a. triw, (morose) būṭ, siṭ būṭ.

source, n. nund, wekh, 'aql, sar.

sow, v.t. karal.

spare, a. (scanty) lajz, rangacy, (surplus) zirāt, fāltū, (un-
occupied) wazgār, khāli; v.t. (save) bakhshal, pulawul.

spark, n. batsarkaey, batsaraey, ghurutskaey.

sparkle, v.i. breshedat, dzaledal, rūnedal.

speak, v.t. wayal.

spear, n. noza'h, (small) shal, shalgaey.

special, a. khūss.

species, n. jins, zāt, kismi.

spectacle, n. nandārah, tamāshā'h.

speech, n. jzaba'h, wayana'h, rūsāt'h, khabait'h.

speechless, a. gūng.

spend, v.t. khais ka., sarf ka.

spill, v.t. to-yedal, to-edal; v.t. to-yawul.

spin, v.i. churledal, tsarkhedal, gwrizedal; v.t. churawul,
tsarkhawul, gwrzawul.

spindle, n. tsarkhagy, tsarkhalgaey.

spirit, n. (resolution) z'rah, dīl, (courage) hūmmat, mar-
āna'h, ghairat, nang, (essence) khōṭ, mizāj, 'arak, jau-
har, (immateriality) ruh, nafs, dzu, sūh.

spirited, a. z'rah-war, marānacy, himmat-nak.

spit (spike), n. sikh, sikhela'h; v.t. po-w-dal, po-yal; v.t. (expectorate) tūkal, tū ka., tūk ka., lārney tūkal.

spite, n. khwā-badi, droh, ghach, kin'th.

spittle, n. lura'h, lārney; tūk.

split, n. chāwd, chāwdu'h, trūk, (sound, as wood splitting) kṛā; v.i. chāwdal, shōdal; v.t. chawal, shilawal.

spoil, n. tāla'h, tālū, lūt, shūka'h, ghārat; v.t. (plunder) natal, lū'al, lū'awul, shūkawul, ghārat ka., (destroy) wrānawul, rangawul, kharābawul.

spout, n. tsūshika'h, tsūshikaey, tsūshā'i, (gush) dāra'h, shuturaka'h, charak (also, fount of water spouting); v.i. jah dārey watal or bahedal; v.t. shuturaka'h wahal, dāra'h wahal, charakhār wahal.

sprawl, v.i. khwaredal, pholedal, wīpedal, khparedal; v.t. khwarawul, phelawul, wīrawul, khparawul, tārawul.

spring, n. (leap) ṭop, trāp, trapa'h, tīndak, dang, ghur-zang, (source) china'h, (instrument, lit. a bow) kamān-cha'h; v.t. ṭop wahal, trapal, tīndak or ghurzang wahal, dangal; v.i. (issue) khatal, watal, bahedal, (germinate) tūkedal, zarghūnedal.

sprinkle, v.t. (as water) pāshal, (with flour or the like) qūrawul.

sprout, n. buzghalaey, tegh, khalae; v.i. tūkedal, ghundz-edal, zarghūnedal.

spy, n. jāsūs, zarwey. See scout, v.t. jāsūs ka., zarana'i ka.

stake, n. tsurkh, zal; v.t. tsā'al, zanal, tsakhāl, sūghawul, lakawul.

stage, n. manzil.

stand, v.i. pāgedal, wudredal, walāgedal, (fast) tam ke., (erect) neghedal, lakedal, (at bay) jah ke.

standing, n. walūp, lak, negh, pū'edār.

start, v.i. (fear) tarhedal, bugnedal, (set out) rewānedal, lū'al.

state, n. (condition) hūl, hūlat, (realm) dawlat, mamlakat, saltanat, (ostentation) shaukat.

statement, n. bayān, wayana'h, wayney, (account) hisāb; v.t. (to state) bayānawul, jal, lawdal, wayal.

- station*, n. (place) džā'e, manzil, (degree) darja'h, martab-a'h; v.t. k'she-nawul, walārawul.
- stay*, v.i. āstedal, nosedal, pātedal, pāto-kedal; (stop, prevent) v.t. man'a'h ka., hiṭālawul.
- steal*, v.t. ghlā ka.
- stealth*, n. ghalaey-tob, puṭ-wālaey.
- steep*, a. zawaṛ, l'waṛ, ūchat, (high) hask, (a steep) l'waṛ-a'h, kamar.
- steep*, (soak) v.t. khushtawul, lūndawul.
- step*, n. pal, qadam, yūn, gām.
- sterile*, see *barren*.
- stern*, a. zijz, trīw, būṭ, sūt būṭ.
- stick*, v.i. n'shatal, n'shaledal; v.t. (pierce) tetsal, tsekhal, sūghawul, (to stick in, plant) n'jatal, n'jzatal.
- stiff*, a. ṭing, klak, lak, negh, zijz, (erect) l'waṛ.
- still*, a. band, bey-harakat, puṭa'h, khula'h.
- stir*, v.t. laṛal, (mix) ṛakawul, gaḍawul.
- stomach*, n. geḍa'h, kheṭa'h, aojzraey, (crop) jajūra'h; jajūraey.
- stone*, n. kārnaey, (a monolith) tejza'h, (of fruit) haḍ-zaraey; v.t. pah kārno wishtal, sangsar ka.
- stony*, a. kārnedz, kārnaey, (ground) tarāra'h, kārnedza'h z'maka'h, sang-lākh.
- stoop*, v.i. ṭiṭīdal; v.t. (bend or stoop the head) sar ṭiṭ-awul.
- stop*, v.i. tam ke., (continue) nosedal, pātedal, pāto ke., (halt) wudredal, walāredal; v.t. (impede) ārawul, kariyābawul; v.i. n'shatal, n'shaledal, (prevent) hiṭāledal; v.t. (delay) džandawul, (discontinue) tark ka., (rest) ārām niwal.
- store*, n. ambār, ganj, (house) ambār khāna'h, khizāna'h; v.t. ṭolawul, jam'a'h ka.
- stores*, n. asbāb, sāmān, toṣha'h, ṭsowraey, zakhira'h.
- storm*, n. sila'i, tūfān; v.t. (assault) ḥamla'h ka.
- stout*, a. ṭsorb, ghaṭ, kaṭṭab, khris, gagar, nāpār, maṣbūṭ.
- straggle*, v.i. khwaray khwaray t'lal or garzedal.
- straight*, a. sam, sat, ṭsak.
- strange*, a. begānah, pradaey.

- stratagem*, n. lamghara'i, hila'h, fareb.
straw, *khass*, *khassarnaey*, (chopped or broken) būs.
stray, a. wuruk, wuruk-shawnaey, *khūshaey*; v.i. wuruk ke.
 or wurukedal, *khūshaey* gærzedal.
stream, n. (gush of water) dāra'h, shuturaka'h, (rivulet)
 lūshaey, wāla'h; v.t. dāra'h wahal, shuturakah wahal.
strengthen, n. bram, zor, kūwat.
strengthen, v.t. zor war-kawul, mazbūt ka., klakawul, (as a
 fortress) tīngawul.
strict, a. sakht, tīng, klak, zorawar.
strife, n. jaug, steza'h. mīrtsī, jagra'h.
strike, v.t. wahal, takawul.
strip, v.i. barbandedal; v.t. barbandawul.
strive, v.t. košhišh ka., mīhwat ka.
stroke, guzār, wār, wūraey, (at play) daw; v.t. (make or
 deliver) wāraey ka., guzar ka.
stubborn, a. takarnaey, jah, *khpul-sar*, sar-kašb, hođ.
stumble, v.i. drabal, budri or skandari or kangas *khwaral*.
stupid, a. palwand, kaw-dan, nā-poh.
sturdy, see *stout*.
subdue, v.t. lūndey ka.; *ghamawul*, maghlūb ka.
subject (see *subdue*), (a subject), n. ra'iyat, zer-dast, tābi'-
 dār, tābīn.
submit; v.t. hukm manal, farmān w'ral, farmān-bardāri
 ka., itā'a ka.
subordinate, a. k'sbntab, kashar.
subsistence, n. rozī, rizk, roz-gār, guzrān.
success, n. baraey, gaṭab, gaṭana'h, wærāna'h, bakht.
succour, see *aid*.
suck, v.t. (breast or teats) rawdal, (mūbibe) chūpal,
 z'bešhal, ts'kawul, ts'šhal.
suckle, v.t. laey war-kawul.
suffer, v.t. *pešal*, z'ghamal, (in comp.) w'ral, *khwaral*,
 k'šhal; v.i. sahedal, sabal; v.t. (allow) pre-jz'dul, pre-
 šhodāl, ijāzat or hukm or rukhsat war-kawul.
suitable, a. pirzo, perzo, yarzqa, unūnāsib, afājib, shweh.
submit, n. peza'h, tsūka'h, selmalh, sar.
summon, v.t. balal, rā-balal, talab ka.

- sun*, n. n'mar, n'war, (rise) n'mar khātah or khatana'h, (set) n'mār pre-wātah or pre-watana'h.
- superior*, a. (greater) lo-c, ghāt, star, (age or rank) mashar, (preferred) ghwarah, (upper) bar, pāsanaey, portauney.
- supplication*, n. minnat, du'ā.
- support*, n. pālana'h, n'māndzana'h, parwarish, (preserve) sātal, jzghoral, (assist) marasta'h ka., pushti ka.
- supporter*, n. pālunkaey, jzghoraey, sātandoaey, sātunkaey.
- *suppose*, v.i. pohedal; v.t. garnaal, angeral.
- *surprise*, v.i. nā-tsāpah pre-watal.
- *surround*, v.t. chāperah niwal, isārawul, hisārawul (*corrupt* of hīār), (by men—post men around) chāper dzān dzān kawul.
- *survive*, v.i. jzwandaey ke., jzwandaey pāto ke., pā'edal. v.t. zist ka.
- suspect*, v.t. shakh ka. or rā-w'ral, gumān ka.
- sustenance*, n. khwarūk, ts'shab khwarāh, rozī.
- swallow*, v.t. n'ghardal, terawul.
- swear*, v.t. kasam khwaral, saugand khwaral, (to administer an oath) kasam, etc., war-kawul.
- sweat*, n. khwala'h; v.i. khwala'h or khwaley ka.
- sweep*, v.t. jārū ka.
- sweet*, a. khøjz; (become) v.i. khøjzedal; (make) v.t. khwajzawul.
- swift*, a. garandaey; jalt, tez.
- swell*, v.i. pārsedal, pūndedal.
- swim*, v.t. lānbo wahal.
- sword*, n. tūra'h, tēgh.
- swordsman*, n. tūrzan, tūr-yālaey.

T.

- tail*, n. lam, laka'i.
- *take*, v.t. ākhistal, niwal, (carry) w'ral, yosal, (lead) botlal, biwal, (out) kājzal, k'shal; (off) bāsal, yastal.
- talk*, n. wāyana'h, wayaey, w'rāsha'h, khabara'h; v.t. wayal, khabarey ka.

tall, a. (in stature), dang, l'war, (high) hask, ūchat, ūjzđ.
tar, n. řāndzarah, chūřel.

target, n. naśha'h, mūkha'h, kuhāra'h, (shield) spar.

taste, n. (flavour) khwand, maza'h, tsakindan, tsaka'h; v.t.
 khwand ākhistal or ka., tsakal, (give savour) khwand or
 maza'h wahal or laral, tsakindan wahal.

tax, n. bāj, khirāj, sūw, maḥṣūl.

teach, v.t. l'walawul, sabak war-kawul, showal, amokhtah
 ka., ta'lim ka.

teacher, n. ustād, mu'allim, ākhūnd.

tear, v.i. tsiredal, shledal, w'raredal; v.t. tsīral, w'raraawul,
 shlawul, (out) bāsal, kājzal, yastal.

tear, n. aośha'h, (tears) aośhey, (tearful eyes) aośhaney
 stargey; v.i. (shed tears) aośhey toeyedal.

teat, n. taey.

tell, v.t. wayal, bayānawul, showul, khabar ka.

temper, n. kho-e, lośhaey, khaṣlat, tab', tab'iyat, (of metals)
 dam, āb.

* *tempest*, see *storm*.

tend, v.t. timār ka., khidmat ka., (sheep) shpāni ka.

tent, n. dera'ñ, khaima'ñ, (hair tent of the pastoral tribes)

kiyza'i, (rope) mazaey, māndara'h, māianda'h.

terrible, a. hawl-nāk, khof-nāk, haibat-nāk.

terrify, v.t. tarhawul, dārawul, dhalawul, werawul, haibat
 wakial or ka.

terrified, a. haibat-waliaaey, tarhawulaey, werawulaey, tar-
 hūy.

terror, n. tōr, wera'h, tara'h, tarhara'h, haibat, khof.

test, v.t. āzmāyil, āzmoyal, āzmūdah ka., āzmāisht ka.

testify, v.t. gawāhī lal or lawdal, or gawāhī adā ka., shāhidī
 lal or lawdal.

thank, v. shukrāna'h or shukr pah dza'e rā-w'ral, shukr
 , guzāral, shukr ka.

thatch, n. tsapar, chat.

thaw, n. wī-li-wālaey; v.i. wī-li ke.; v.t. wī-li ka.

theft, n. ghlā.

thick, a. ghat, (bulky) per, l'wāp, (inspissated) ūng, (dense,
 as trees, hair, etc.) tat, tal, garn, (as the voice) daq,

- thief*, n. *ghal*, (expert) *chakah ghal*.
thigh, n. *w'rūn*, *patūn*, (including leg and foot) *śhūnga'h*.
thin, a. (lean) *trandz*, *dangar*, *khwār*, (scanty) *rangaey*,
 (delicate) *naraey*, *bārik*, *mabin*.
thing, n. *tsiz*, *kālaey*, *shai*.
think, v.i. *pohedal*; v.t. *angeral*, *garnal*, *andeshna'h*,
gumān, *khīyāl* or *fikr ka*.
thirst, n. *tanda'h*, *tajzaey-wālaey*; v.i. (become thirsty)
tajzaey ke.
thirsty, a. *tajzaey*.
thorn, n. *āghizaey*, (bush) *karkarna'h*, (thorns, brambles)
ghaney, (thorny tree) *āghzana'h wana'h*.
thought, n. *andeshna'h*, *gumān*, *poha'h*, *khīyāl*, *fikr*.
thrash, v.t. *wahal*, *ṭakawul*, *kūtal*, (corn) *ghobal ka*.
thread, *sparsa'i*, *mazaey*; v.t. *pew-dal*, *pe-yal*.
threaten, v.t. *dārawul*, *tarhawul*.
throat, n. *mara'i*, *mar-kanda'i*, *gharaey*, *gharandaey*,
 (faucis) *ghāra'h*, (larynx) *stūnaey*, (tonsil) *da jzabey*
lar or *had*.
throw, v.t. *wishtal*, *āchawul*, *lawastal*, (away) *ghurzawul*,
 to-yowul, (down) *pre-wastal*, *pre-yastal*.
thrust, v.t. (into) *maṇḍal*, *k'she-yastal*, *k'she-bāsal*, *tse-*
khāl, *nanayastal*, (push aside) *ṭeyl wahal*.
thumb, n. *ghaṭa'h gūta'h*.
thump, v.t. *sūk wahal*, *dabawul*.
thunder, n. *tūlanda'h*, *ṭarna'h*, (bolt) *tandar*, *ṭakali*; v.i.
ghurumbedal.
tidings, n. *khshbar*, (good) *sūr*, *zeraey*, (a bearer of) *zerāl-*
garaey.
tie, n. *tarūn*, *ṭarna'i*; v.t. *ṭaral*, *lagawul*.
tight, a. *ṭing*, *ṭiṅg*, *rā-k'shalaey*, *tang*, (very tight) *ṭap ṭing*,
 (fitting) *chust*.
tighten, v.t. *ṭing ṭaral* or *ka*, *rā-k'shal*, *klakawul*.
till, v.t. *karal*. See *plough*.
tillage, *karana'h*, *kar*, *zamīn-dāri*.
time, n. *wakt*, *āwān*, *daur*, *zamāna'h*, (age) *'umr*, *kāl*,
 (season) *mausim*, *mūda'h*, *naubat*, (turn, spell) *ṭāng*,
wār, *plā*, *dzal*, *guzār*, *ḥeṭ*, (leisure) *fursat*, *waz-gār-tob*.

- tire*, v.i. staraey ka.; v.t. staraey ka.
tired, a. staraey, stomān.
toe, n. da pshey gūṭa'h.
toil, v.t. mihnat ka., koṣhish ka., jahd ka., chopar wahal.
toll, n. mahsul, chūnga'i.
tongue, n. jzaba'h, (long-tongued) jzaba'h-war, (on the tip of) da jzabey pah sar.
tool, n. kālaey, ālat.
tooth, n. ghāsh, (less) kandas, karshap, (ache) ghāsh-khūjzaey.
top, n. pezi'h, tselma'h, tsūka'h, sar.
torch, n. (of pine wood slip) shūnta'i.
tortment, see *torture*.
torrent, n. nīz, nī-ūz, sail-āb.
torture, n. 'azūb; v.t. azāb ka.
toss, v.i. ghurzedal; v.t. ghurzawul, āchawul, lawastal.
total, n. ṭol, wārah, ṭol-ṭāl, drast.
touch, v.i. b'losedal; v.t. b'lodal, lās āchawul, lās war-w'ral, lams ka., (the feelings) lamsawul.
tough, a. klak, paṭakh, sakht.
tower, n. burj.
town, n. shahr, kayba'h.
track or trace, n. mand, darak, belga'h, raksh, nasha'h, (way) lār; v.t. mūndal, belga'h basal, latawul.
tract (of country), n. hewād, z'maka'h, mulk, (level) sama'h.
trade, n. tijarat, saudāgarī; saudā, peshā'h, kasb, kār, war-k'rah rā-k'rah.
tradesman, kasb-gar, peshab-gar.
trader, n. tājur, saudāgar, parānohah.
train, v.t. amokhtah ka., taiyārawul, rūjzdawul, (following) swarī, jalab, hashmat.
trample, v.t. pā'emāl ka., lātārawul, ghobai'ka, ghoeymand or ghwaey-mand ka.
tranquillize, v.t. tātib ka., sarawul, ārūmawul, ārām war-kawul, pakhulā ka., karārawul.
transfer, v.t. pāslawul, spāral, taslim ka.
transport, v.t. (animate things), ḥotlāl, biwal, (inanimate) w'ral, kosal, (banish) jalā-watān, ka.

travel, v.t. safar ka.; v.i. (to set out on) pah safar t'lal.

traveller, n. musafir.

treachery, n. khayānat.

tread, v.t. pshey jz'dal, (under foot) pā'e-māl ka., latāral,
(out corn) għobal; v.i. (as birds) khatal.

treason, see *rebellion*.

treaty, n. tara'h, tarana'h, tarūn, 'ahd, ṣulḥa'h, (enter into)
'ahd ka., tarūn ka., ṣulḥa'h ka., (articles of) 'ahd nām-
a'h, ṣulḥa'h nāma'h.

tree, n. wana'h.

tremble, v.i. rejzedal, larzedal, parkodal, rapedal.

trial, n. (test) azmā'isht, imtihān, (of a case) tajwiz.

tribe, n. kaum, ulūs, firqa'h, (section of a) khel.

trick, n. għulat, nakhra'h, fareb, (habit) kho-e.

triumph, n. wi-ārana'h, baraey; v.t. baraey mundal, wi-
āfal.

troop, see *crowd*.

trot, n. dachko, dachka'h, dugland; v.i. pah dachko or pah
dugland t'lal.

trouble, n. randz, dzawr, talwasa'h āzār, rabaṭ, mihnat, dil-
āzāri; v.t. randzawul, dzawrawul, rabrawal, āzār, rasa-
wul.

trough, n. nāwa'h, (small) nūwa'h-ga'i, pūl, tarnāo.

trudge, v.i. taparedal.

true, a. rishtinaey, rishtūnaey, rishtī'ā, rāst, (genuine)
karah.

trust, n. sāh-wisā'h, bāwar, khal; i'tibār, (credit) naṣia'h,

(hope) umed, tawakkul, (charge) hāwala'h.

trusty, a. i'tibārī, mu'tabar, wafā-dār.

truth, n. rishtī'ā, rāstī.

try, v.t. azmayul, azmayil, azmaish ka., was ka., koshish
ka., (a suit) adalat ka., tajwiz ka.

tumult, n. bālwa, jz'wajz, z'wajz, trap, shar, għulghula'h.

turban, n. dastār, (small) patkney, (a cloth tied over the
turban and under the chin) mandūs.

turn, n. (revolution) tsarkh, daur, (time, occasion) plā'wār,
dzal, her, guzār, (twist) pech, marwat, wal, (also, bend)
tāo, (bend) kajz-lech, kāl-kūch; v.i. āwushtā, ts-

odal, churledal, gærzedal, għarēdal, stūnedal, (back) jūr-watal, (become, grow, etc.) sh'wal, kedal; v.t. tsar~~h~~hawul, churlawul, gærzawul, għarawul, (back) stūnawul, jūr-yastal, (out) sharal, (from) prejzdal, tark ka., (over) ārawul.

twist (bend), n. pech, tūo, wal, marwat; v.i. tūwedal, kring-edal; v.t. pech ~~kh~~waral, tūawul, wal ka., wal ~~kh~~waral, kringawul, wal ka., (spin) għashtal, għarawul, għaral, tū'o-awul.

tyranny, n. zulm, jafā, jawr, zor, jabr.

tyrannize, v.t. zulm, jafā, etc., ka.

tyrant, n. zālim, jafā-kār.

U.

ugly, a. trīw-makhaey, bad-shakl, bad-šurat.

unable, a. nā-tawān.

unanimity, n. jorish, rogha'h, yek-dili, yek-jihati, ittafāk.

unbecoming, a. nā-lū'ik; nā-munāsib, nā-kardney.

unbeliever, n. bey-dīn, kāfir.

uncertain, a. nā-yakīn.

uncle, n. (paternal) trah, (maternal) nū-c.

unclean, a. ~~kh~~iran, palid, nū-pāk, nū-wulley,

unconcerned, a. bey-parwā, bey-gham.

uncultivated, a. shūr, wijār.

undergo, v.t. z'ghamal, sahedal, w'ral.

understand, v.i. pochedal.

understanding, n. pāsh, fahm, 'alī.

undo, v.t. prā-natal, spardal, ~~kh~~warawul.

undress, jāney or zārūkaey bāsh, or yastal.

unemployed, a. a-tāl, bey-kār, waz-gār.

uneven, a. l'war, jzar, tubkī tubkī, kandey kawdaray,

jā-hayār.

unfit, a. nā-kābil, nā-lū'ik, nā-munāsib.

unfold, v.i. ~~kh~~wardal, ghwardal, tūkedal, (manifest)

tsargawdal; v.t. prā-natal, spardal, (manifest) tsar-

gandā sā, sh'kārāh ka.

unfortunate, a. tor-bakht, asī, āfat wahalaey, nā-tsār, shūm
bad-našīb, nā-mubārak, bey-našīb.

unfruitful, a. shand.

ungrateful, a. nā-shukr, nā-ḥaḳḳ-shinās.

unhappy, a. zahīr, gham-jan, malūl.

uninhabited, a. ghair-ābād, wairān.

union, n. (accord) ittafāk, jorisht, rogħa'h, paiwastūn,
tarūn, tarāna'h.

unite, v.t. paiwastah ka., taral, lagawul.

universe, n. nara'i, jahān, dunyā.

unjust, a. bey-insāf, nā-ḥaḳḳ, bey-dād, jafā-kār.

unlawful, a. ḥarām, nā-rawā.

unload, v.t. tashawul, bār kūzawul.

unlucky, see *unfortunate*.

unmarried, a. (man) nā-wādah karaey, lawand, (female)
nā-wādah shawey.

unripe, a. aom, umghalan, nimah-khwā, nim-garaey.

unroll, v.i. khwaredal, ghwaredal, wiredal; v.t. prā-natal,
spardal, khwarawul, etc.

unsafe, a. khatr-nāk.

untie, see *unloose*.

upper, a. bar, pāsanaey, portanaey.

upright, a. (honest) imān-dār, rishtūnaey, rishtinaey,
(erect) w'lak, jig, lak, negh.

upset, v.i. naskoredal, naredal, par-makh or par-makhiay
pre-watala, v.t. naskorawul, nārawul, ārawul.

urge, v.t. tazūl, zoral, (eḡjōm) tākid ka., (stimulate) ajzi-
yil, jamawul.

urgent, a. zarūr.

use, n. fāida'h, kār (possession) tasarruf; v.t. pah kār
rā' rā' tasarruf ka.

useless, a. pūch, tashir, kāf, bey-fāida'h.

utter, v.t. pah jabr nā-ḥaḳḳ pah zar-dān tah akhastal;
v.i. a. bashpar, nihā, v.t. (speak) wayal, lā, dayda
(set agoing) jari ka., chalaawul.

water, n. aobah, (carrier) mashkī, sakāo; v.t. (cattle) aob
awul, lündawul, kharob ka., tsakawul.

watery, a. noblan, lünd, z'yam-nāk, nam-nāk.

wave, n. tsapa'h, mauj.

way, n. lār, (habit, etc.) togah, k̄ho-e, shān, dod, taur,
tarikah.

waylay, v.t. lār nīwal, puṭ-gana'i ka., pah patsūnī k'shey
k'she-nāstal.

wayward, n. wītak, k̄hpul-sar, sar-kaśh.

weak, a. zā'if, dangar, nā-tuwān, kam-zor, kam-kuwat,
(unimportant) k̄hwār, spuk, nā-tsiz.

wealth, n. daulat, dunyā, māl, zar.

wealthy, a. daulat-man, māl-dār, dunyā-dār.

weapon, n. drasta'h, wasla'h, y'ragh, hatiyār.

wear (clothes), v.t. aghostal, aghustal, pah dzān ācha-
wul; v.i. (last) pā'edal, (abrade) sūledal, (wear out)
zaredal.

weary, a. staraey, stomān, haukah.

wedge, n. shpetaey, pā-na'h.

weep, v.t. jzaral aoshay to-yedal; v.t. (cause to) aoshay
to-yawul.

weigh, v.t. tolawul, tol ka., talal, jokal.

weight, n. drūd-wālaey, darah-nāwaey, tol, jok, wazn,
andāza'h.

well, n. tsāh, kūbaey, spargha'h, (with steps to go down)
baha'i, (with a Persian wheel at Peshawar and in
vicinity) arhāt.

well, n. shāh, jor, rogh, (born) sawu, sāhu.

wet, a. khusht, lünd, naur-an, nawan, z'yam-nāk, nam-nāk;
v.t. lündawul.

wetness, or *wet*, n. nam, nau, z'yam, lünd-wālaey, khusht-
wālaey.

wheat, n. ghanam.

whirl, n. tsirkh; v.i. churledal, tsirkhedal, gmrzedal.

white, n. tsak, li-ka., tez-ka., (stone) belaw, barju, p'sāp.

white, v.t. pas pasey ka.

white, v.i. (tu n) spinedal; v.t. (make white) spin-
kard.

- whiteness*, n. spin-wālaey, spin-ti'ā.
whizz, n. sajz, saḡh; v.t. sajz or saḡh ka.
wicked, a. bad-kār, sharir, gunāh-gār.
wickedness, n. bad-kārī, gunāh, badī.
wide, a. (broad) plan, psorawar, sarahwar, (open, gaping)
 wiṭ, wiṭ, ching, (as a door) liri, (unconfined) ārat.
width, n. plan-wālaey, sor, psor, ārat-wālaey, 'arṣ.
widen, v.t. planawul, (open wide) chingawul, wiṭ ka., (as a
 door) liri ka., (relax) āratawul.
widow, n. kuṇḍa'h, kūṇḍa'h.
widower, n. kuṇḍ or kūṇḍ.
wife, n. artina'h, artina'h, ṭabar, ḥaram, merman, kor,
 (contemporary) bæn, ("feme covert") maṛoṣha'h, (hus-
 band's brother's) yor, (brother's) warandār, (son's)
 n'jzor.
wild, a. daṣhti, dzangali, waḥshī, ṣaḥrā-i; n. daṣht, ṣaḥrā,
 maira'h, dzaḡgal.
wilderness (see *wild*), n. bayābān, bediā, daṣht, ṣaḥrā.
will, n. khwaṣhī, khāṭir, razā, marzī, (control) wāk, ḥukm,
 ikhtiyār, was.
willing, a. khwaṣh, rāzi, ḥāzīr.
win, v.t. gaṭal, w'ra, pær ka., (gain over) grohedal.
wind, n. wo, bāw, ḥawā, (hot) paro, tod bād, (cold) sor
 bād, ḡḡā-i, (breath) sū, dam.
wind, see *wis*.
winding, a. koṣ, woṣ, kaṭz-leṭ, wahlāndacy.
window, n. darbaḥa'h, darīḥa'h, karkā'i.
wine, n. nāi, sharāb.
winnow, v. tsapawul, tsap-wālan.
winter, n. ḥazānaey, sarf.
wipe, v.t. masha; ḡṭa.
wisdom, n. pōha'h, ḥādī, fahm, ṣaḥā'ūr, dāniṣh, dāna'i.
wise, a. pōḥand, dāna', ākil, boṣhyār, (way) toḡān, ṣaḥī,
 dōd, raṅg.
wish, a. ḡhoṣht, ḥandaq, ḥaṣa'h, ārzū, irādo'h,
 ḡhoṣhtal, ḥanda'h, etc., larāl.
wither, v.i. m'rāmedal, m'rāwedat, kumārān,
 n'rāma'ul, etc.